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THE BLACKMORE PAPERS. No. II.

REV. CHEWNING BLACKMORE.

CHEWNING, son of William Blackmore, the ejected minister, and Mary his wife, was born in the parish of St. Peter's, Cornhill, London, January 1, 1663. On the following day he was baptized at the parish church, from which his father had been so recently ejected. The name of Chewning, taken from his mother's family surname (probably a corruption of Chevening, which is the name of a village in Kent), is still preserved amongst some of the descendants of William Blackmore, and may perhaps be recognized in the now distinguished American name of Channing. The entry in the register appears to resemble the previous entries made by William Blackmore, who, in the absence of a successor to the rectory, may have officiated on the occasion. The early years of Chewning Blackmore were passed at Hare Street, Essex, to which place his parents removed in his childhood. There his only sister, Mary,* was born in the spring of 1666.

Under the watchful and affectionate care of parents like William and Mary Blackmore, we may suppose that their childhood was as happy as it was innocent. If in his early years Chewning enjoyed the instruction of his father, he was afterwards sent to a school at Chelmsford, conducted by a Mr. Benson, probably one of the numerous ejected ministers of the county of Essex. Of his continuance at Chelmsford, the nature of his studies, and his companions there, no account can be given. The following letter was written when he was eighteen years of age, probably from Newington Green, where he might be visiting his aunt Radcliffe, then a widow.

Chewning Blackmore to his Father.

"N. G., Feb. 14, 1680-1.

"Honoured Sir,—Thinking it my duty not to conceal from you my present condition, besides that I should be troubled if you were ill and I did not hear of it (though I desire daily and heartily to pray for the continuance of your good health), I could not keep pen from paper. On Wednesday, the 10th inst., one Mr. Shakeribb gave me a very unwelcome visit, though not very

* According to the parish register of Romford, Mary Blackmore was baptized April 15, 1666. The writer takes the opportunity of gratefully mentioning the assistance given him in his inquiries by the Rev. Dr. Grant, of Romford, and Rev. Thomas Grose, M.A., Curate of St. Peter's, Cornhill; also to Rev. Geo. Redford, LL.D., of Worcester, and Rev. Joseph Morison and Rev. S. H. Carlisle, of Romford. From the Romford register it appears that Mary, the wife of William Blackmore, was buried Nov. 13, 1678, and William Blackmore was buried July 18, 1684. The Rev. Philip Peck, to whom William Blackmore left Poole's Annotations, was minister of the parish of Romford from about 1664 to his death, Nov. 1695.

tedious, and whose long continuance I somewhat prevented, having some notice of his coming; but yet, though he had little kind entertainment, repeated his visit on Friday, and so on. But, to lay aside jesting, let me beg of you not to be cast down or disquieted hereat, but let us still hope in God, who gave the distemper commission to be sure, to cease, and can call it off when he pleases—nay, will, when it has wrought its end, which should be the taking away of sin, that in health I may bring forth the fruits of righteousness. Be not troubled that affliction is now come, since we have cause to wonder that sorrows are not multiplied on the account of the sickness or death's visitation before now. Every family, and some, if not the greater number, in most families, have felt the chastening of the Lord, so that 'tis indeed rather a wonder that the — of health hath been so long continued, than that now such a light affliction as this, in comparison to those that are sharper, more mortal and continued longer, is happened to me; but I have for a long season enjoyed the mercy of health * * *; so giving my duty to yourself and to my mother, whom you may be pleased to acquaint that I put on more clothes before my ague came than I had worn before, and therefore I hope it will not be imputed to my own carelessness; but argues, they say here, are catching, and it seems I have caught one, but I hope I shall starve it, or run it out of breath, or be too cunning for it by getting into a warm bed, &c. Pray give my service to my patient. Now she may say the doctor will cure himself if he can. My service to cousin Clem., if she be with (*you*), and to cousin Rich. Comynns, with all other my good friends, to whom I wish health and the continuance of it. Having no more at present,

"I rest, honoured Sir, your ever-dutiful son,

C. B.

"I have to-day sent a letter to cos. Clark to desire his advice, not but that I were able enough to have gone (for I am as well on the intermitting day as if I ailed nothing), only vultus est index ægritudinis, but because of the wet and windy weather I forbore. There is no news stirring, unless you have not heard that Sir William Waller and Sir William Pulteney* were very unanimously chosen; but one stood against them, and he had not many above 40 men, but they 1000. 'Tis doubted whether Bethel will carry it for Southwark; he tells them that he will not buy them here with pots of ale, nor would he sell them at Oxford, which pleases city, but not the borough. 'Tis hoped the Lord Mayor will get up again. Some say that his Lordship and I are alike sufferers, and I wish, Sir, patience may ward us both. Cos. Atkins has had a letter of the death of cos. Benj. Berry, about near a fortnight since."

When this letter was written, the "mother" to whom he sends his "duty" was his stepmother (Sarah Luttrell). Mary Chewning had been dead two years and a quarter. It is evident that his father's widowhood was a short one. Chewning was already a politician, and his interest was evidently enlisted on the liberal side. The nation was at this time divided on the question of the exclusion from the succession of the Papist Duke of York. The Parliament elected the previous year, in which the Whigs were the majority, was dissolved, and the new Parliament was to meet at Oxford. Waller (the son of the Commonwealth Knight) and Pulteney were the patriotic members for Westminster. The unsuccessful candidate at Southwark referred to was Slingsby Bethel, the highly popular Sheriff of London of the pre-

* Waller and Pulteney were the popular candidates for Westminster at this election, and were triumphantly re-elected. Bethel was, as Chewning Blackmore anticipated, unsuccessful at Southwark. The question fought at the hustings of England in 1681 was the exclusion of the Duke of York from the succession, and the Whigs were beaten.

vious year. His speech at Southwark was highly characteristic. He had the reputation of parsimony, and when Dryden made, in his "Ab-salom and Achitophel," his pungently satirical attack on the enemies of the Duke of York, Slingsby Bethel was thought not unworthy of notice in these uncomplimentary lines :

"Chaste were his cellars, and his Shrieval board
The grossness of a city feast abhor'd;
His cooks from long disuse their trade forgot;
Cool was his kitchen, though his brains were hot."

Yet he had a poet to do him lasting honour :

"On earth and sea new motions he imprest,
O blameless Bethel, to relieve thy breast." POPE.

Bethel, it may be added, was an author as well as a politician. His best production was a pamphlet in 1671, entitled "The Present Interest of England," in which, incidentally to the Dutch war, he argued that the true interest of England lay in the advancement of commerce, in giving liberty of conscience to Protestant Nonconformists, and in retrenchment and economy. The Lord Mayor in 1681 was Sir Patience Ward.

When the time came for Chewning Blackmore to choose a profession, the political and religious horizon of England portended only storms. Of religious liberty the gleams were few and fickle. He saw his father, driven from his charge in London, ministering without reward to a little flock in an Essex village, but exposed in the fulfilment of his conscientious task to pains and penalties, which might be enforced against him by any angry bigot or mercenary informer. Some even of the leaders of the Nonconformists began to despair, and Richard Baxter* expressed his alarm that Nonconformity would die out, and the parish churches be the only available places of worship to which the next generation could resort. Ministers ordained before the Act of Uniformity might feel that they had no choice, and that a woe would fall on them if they refrained from preaching the gospel. But their sons, however strong their sense of religion might be, were at liberty to frame their own course. In choosing the ministry amongst the Protestant Dissenters, they could be influenced only by the noblest motives, and their piety and courage entitle them to the homage of posterity. The confident reliance shewn by those who then prepared for the ministry amongst Nonconformists, that, notwithstanding present difficulties and fears, God would open a way for their public usefulness, is a striking instance of the supporting power of Christian faith.

That Chewning Blackmore was encouraged by his father in his righteous purpose, there can be no doubt. By this highminded man an admirable education was provided for his son. Being shut out from the Universities, he was entered as a pupil in an academy conducted by one who had studied in the University of Cambridge, and who, if not a profound scholar, was capable of communicating much varied knowledge to his pupils. The Rev. John Woodhouse was one of the first of that long and honoured line of academical instructors, including men like Frankland, Jeremiah Jones, Doddridge, Horsey and Well-beloved, who have rendered priceless services to the cause of Protestant Nonconformity. Prevented by the Act of Uniformity from under-

* See his "English Nonconformity," p. 233.

taking the ministry in the Established Church, though gifted through his wife with ample fortune, he dreaded a life of inactivity, and gratified his desire of Christian usefulness by establishing an academy for the education both of laymen and divines. He was happy in the selection of his dwelling-place at Sheriff-Hales, near Shifnall, a small town in Shropshire, on the borders of Staffordshire, lying on the high road between Lichfield and Shrewsbury. Here was a spacious manor-house in which he was able to receive as many as forty or fifty pupils. His course included most of the higher branches of instruction,—mathematics, natural philosophy, logic, ethics, rhetoric and theology, natural and dogmatical, to which was added some instruction in anatomy and law.

In his History of the Protestant Dissenters (pp. 225—230), Dr. Toulmin has given, on the authority of a descendant of Mr. Woodhouse, a minute account of the authors read and the mode of study pursued at Sheriff-Hales. “In all lectures the authors were strictly explained, and commonly committed to memory, at least as to the sense of them. On one day an account of the lecture of the preceding day was required before a new lecture was read; and on Saturday a review of the lectures of the five days before was delivered. When an author had been about half gone through, they went that part over again; and so the second part passed under a second perusal: so that every one author was read three times. And after this they exercised one another by questions and problems on the most difficult points that occurred.

“Practical exercises accompanied the course of lectures; and the students were employed at times in surveying land, composing almanacks, making sun-dials of different constructions, and dissecting animals. On one day of the week, Latin, Greek and Hebrew nouns and verbs were publicly declined in the lecture-room; disputationes, after a logical form, were holden on Friday afternoon: they were accustomed to English composition under the form of letters and speeches; and the students designed for the ministry, according to their seniority, were practised in analyzing some verses of a psalm or chapter, drawing up skeletons or heads of sermons, and short schemes of prayer and devotional specimens according to Bishop Wilkins’ method; and were called on to pray in the family on the evening of the Lord’s-day, and to set psalms to two or three tunes.”

This laborious system of tuition necessarily involved assistant teachers; and the names of Rev. Samuel Beresford, Mr. Doughty and Mr. Southwell, have been mentioned, though not on the clearest evidence, as assistants at Shifnall. The first was, like the principal of the academy, an ejected minister (of St. Werburghs, Derby), a man of property and much interested in education, particularly of young men for the ministry. In addition to sound instruction, Chewning Blackmore had the great advantage of associates in study of virtue, intelligence and rank. As no dates are given in the accounts of the school, we are unable to say with certainty who were his companions. Amongst the more distinguished laymen who received instruction there were Henry St. John, Viscount Bolingbroke, Robert and Edward Harley, the two sons of Sir Edward Harley, Thomas Foley, Mr. Hunt, of Boreatton, Mr. Winnington, and Mr. Yates, of Deanford. Amongst the ministers who proceeded from Sheriff-Hales were Mr. Robert Travers, of Lich-

field; Mr. John Norris, of Welford; Mr. William Willets, of Dudley; Mr. Geo. Flower, of Stourbridge; Mr. Benjamin Bennet, of Newcastle-upon-Tyne; Mr. John Warren, of Coventry; Mr. Shaw, of Derby, and many others. Mr. Woodhouse was Calvinistic in his opinions; but Dr. Daniel Williams, who preached his funeral sermon, commended him for "his great moderation towards all who differed in judgment, which made him acceptable to men of several denominations."

Chewning Blackmore lost his father soon after he had attained his 21st year. He was, however, possessed of energy and talent, which enabled him without another's guidance or external influence to secure his own progress and worldly respectability. Soon after leaving Sheriff-Hales, we find him at Stoke Edith, in the county of Hereford, as tutor or chaplain in the family of Paul Foley, Esq., who was afterwards (1695) Speaker of the House of Commons. It was no uncommon arrangement for a young Nonconformist divine, before undertaking the charge of a congregation, to spend two or three years in one of the then numerous families of rank connected with the Dissenters.* The advantages of the plan were obvious. Time for thought and study was given, the manners were formed often after excellent models, and that knowledge of the world was gained without which the minister of the gospel is a child amongst men. Paul Foley, the patron of Chewning Blackmore, was the second son of Thomas Foley, the friend of Baxter,† and the founder of Swinford Hospital. Notwithstanding wealth and honours, the Foleys of both branches were during the 17th and the early part of the 18th centuries zealously attached to Protestant Non-conformity. Philip Foley, of Prestwood, was one of the founders of the Presbyterian chapel at Stourbridge, his chaplain, Rev. Geo. Flower (one of the pupils of Mr. Woodhouse), officiating during the latter part of the life of his patron (1698—1716) alternately at the mansion at Prestwood and the chapel at Stourbridge. Thomas Foley, the son of Philip, the Speaker, was (probably) a pupil at Sheriff-Hales, and subsequently was attended for some time by Mr. Chewning Blackmore as his tutor, both at the family seat at Stoke Edith and at Oxford. In

* In addition to the names of Foley and St. John, mention may be made of those of Wilbraham, of Weston, Sir Edward Rodes, Major Taylor, of Walling Wells, the Riches, of Penistone, and Mr. Serjeant, of Stand.

† This is Baxter's account of Mr. Thomas Foley, the founder of the family:—"On this occasion I will mention the great mercy of God to that town and country in raising one man, Mr. Thomas Foley, who from almost nothing did get about £5000 per annum, or more, by iron works, and that with so just and blameless dealing, that all men he had ever to do with, that ever I heard of, magnified his great integrity and honesty, which was questioned by none. He being a religious, faithful man, he purchased, among other lands, the patronage of several great places, and among the rest of Stourbridge and Kidderminster, and so chose the best conformable ministers to them that could be got. And not only so, but placed his eldest son's habitation in Kidderminster, which became a great protection and blessing to the town; having placed two families more elsewhere of his two other sons, all three religious, worthy men. And in thankfulness to God for his mercy to him, built a well-founded hospital at Stourbridge to teach poor children to read and write, and then set them apprentices, and endowed it with about £500 per annum." Dr. Henry Sampson, in his Day-Books (MS.), speaks of "the flourishing family of the Foleys, whereof there were three brothers of great estates, all Parliament men (one of them Speaker), and two of their sons Parliament men also, yet all of them the grandchildren of Goodman Foley, the nailer," &c. See Gent. Mag., July 1851.

what spirit the tutor discharged his office, the following letter to his pupil during a temporary separation will shew.

"To Mr. Thomas Foley, att Stoak Court. These. To be left with Mr. Symond, Mercer, in Hereford.

"London, Sept. 29.

"My absence is (very much against my will) longer than I intended or desired. I could wish I were in person at Stoak, rather than the proxy of a letter. Had I received a letter from you certifying of your speedy remove and the indispensable necessity of my attendance, it would have prevailed with me to break off all businesses, rather than not to have appeared on such a summons. But receiving no such positive orders, I have adventured to stay one return or two of the coach, being driven thereto by a kind of moral necessity. I shall be glad when I come to cutt you out new work and order you a new sett of books for your study and improvement, finding that you have finished the particulars I desired you would lay out your time about, or at least that you ascended some rounds more than you had in the ladder of knowledge. Let that be digested that you read or study, rather than read much. Turning over many pages, without well weighing and thoroughly understanding them, is but like swallowing down much meat into the stomach without digesting it. The one will be no more a solid scholar, than the other is a healthful person. There are two generall directions fitt to be given and worthy of all acceptation by persons in your condition. That they despise not knowledge. That they be not discouraged at its difficultys. Knowledge itself is not to be despised, I mean all usefull knowledge that is attainable in this life. It more ennobles and enriches the person that has this jewell, than patent honour, parchment, nobility, and heaps of riches. If men were not blind, its own real beauty would attract their love. I am not, I confess, so well acquainted with this dame as that I can draw her to the life. But this I may be bold to say—they who have attained to any eminency herein, would hardly make an exchange, and be content to enjoy any thing els (whatever it be), and be without their knowledge. I cannot say scholarship, quâ scholarship, will procure the greatest blessing, viz. eternal life; but yet this I may say, it will not of itself hinder, but promote it. But laying down this foundation, My reason shall be subject to my faith, and my knowledge bounded by the Scripture (as 'tis most reasonable it should), this being once resolved, that reason shall be the handmaid, faith and revelation the mistress or queen regent, and then no person likely to be so serviceable and useful as the learned man. Learning alone may do much mischief, and is like a good weapon in a furioso's hand—he'll put it to a use it was never designed for. But knowledge in conjunction with grace, i.e. the person being truly sanctified as well as intelligent, and then 'tis like a sword in his hands whose hands have been taught to war and his fingers to fight. Learning without goodness is like a pearl in a swine's snout. But the contrary is as apples of gold in pictures of silver—the one sets off the other. It is methinks just as the temple and the gold; the gold adorned the temple, but the temple sanctified the gold. So knowledge and understanding in an eminent degree adorn and set off the good man. Solomon is an instance of it. But the sincerity and holiness in the man refines his knowledge, or at least directs and limits it. Learning, therefore, and piety are not contrary and inconsistent, but subordinate. Unless the great scholar be a good Christian, he is but like a very high-mettled horse that is ridd without a curb. Knowledge is so great a good, that you may perhaps think the direction had better have been, Dote not on it, rather than that given, Despise not knowledge. But the other is necessary as the former. Be not discouraged at its difficultys; 'tis labour without benefit that is intolerable. The believer would hardly endure a great fight of affliction if he did not look at the recompence of reward; nor would the student be willing to take pains that he might climb the tree of knowledge, if he did not see the

fruit that grows on the uppermost branches. Abstract the student's toil from the harvest that he reaps, and 'tis a most disheartening thing; but take them both together, and then he that studies most wishes he had been more industrious, that he might have been withall more knowing. He that would have a pleasant prospect from a high place, must first take pains in climbing the hill or going up the stairs. God himself is such an enemy to idleness, that though he freely gives salvation (for 'tis not of him that willetteth, nor of him that runneth), yet positively commands us to work it out, as if by our diligence it were to be attained. I am sure from Scripture our labour cannot procure or cause it, but I am as sure it will never be enjoyed by those who took no pains in seeking after it. If the notion be true (and I find men of note and eminence subscribe to it, as Digby, More, &c.), that men in their separated state after this life shall have and enjoy perfect knowledge, especially of those things after which they were narrow searchers and inquirers while in the body, the natural philosopher (if also a good man) shall understand many lines in the book of nature which before were unintelligible to him. He that studied the method of Providence by looking in all history, shall have a *fuller* discovery made to him of God's government of the world, than others who did not employ their thoughts and time so much about it, and this is (say they) as a reward to their particular, lawful and laudable diligence. This notion, if true, would create a great itch after knowledge, and make us have such an edge in the soul, as would cut asunder all discouragements. Sir, you may look on these lines as a short lecture. It employed my time as I sat alone one evening at my lodging. Construe them candidly, as proceeding from a good intention.

"I am in all things your well-wisher, and shall at all times, I hope, approve myself your servant,

C. BLACKMORE.

"Pray Mr. Cheney to take my boots off from my trunk in my study, and send by him that brings the horse for me to Worcester, as I desire in my letter to your father. In haste, Sir, yours,

C. B."

Thomas Foley, the pupil of Chewning Blackmore, was the son of Paul Foley and his wife Mary, daughter of Alderman Lane, of London. He appears to have been at Oxford between 1686 and 1688, but whether or not at the University is uncertain; his name is not given in the list of Oxford graduates. He afterwards devoted himself to public life, and was appointed Auditor of the Imprest. He survived his tutor, dying April 3, 1749. He was married five times. His first wife, the mother of his heir, was the daughter of Thomas Andrews, Esq., of London. Their son, Thomas Foley, born in 1716, late in life succeeded to the estates of his cousin, Lord Foley, and before he died was made a Peer, there being in his favour a second creation of the Barony of Foley of Kidderminster. The members of this noble family have long renounced Nonconformity, and look with no favour upon the unswerving descendants of the early Nonconformists of Stourbridge, Dudley and Kidderminster. His tutor resided (as appears from the superscription of a letter addressed to him by Mr. John Cheney, Feb. 19, 1686) "at the house of Mr. Crosse, near University Colledge, in Oxford." If his pupil were a member of the University, it is to the honour of his tutor that his Nonconformity was not forgotten or concealed during his residence amongst priests and high-churchmen. He appears to have connected himself with a Nonconformist society which had an early existence in Oxford, and received, when preparing to leave the city, this affectionate testimonial to his merits from the pastor:

"April 18, '88,

"This is with heart and goodwill to certify whomsoever it may concern,

that Mr. C. Blackmore, late a member, an unblemished and spiritually an accomplisht member of the small congregation in Oxon to which I bore a pastoral relation, he being now removed to London, whatever part of the body of Christ he shall choose to join with, they may with all freedom receive him, and will find themselves happy in converse and communion with him. So certifeth

HENRY CORNISH,

An aged Minister of the Gospel of Christ, yet meanest of all."

Mr. Cornish, the friend and pastor of Chewning Blackmore during his residence at Oxford, had risen by his own merits from a humble rank. He entered as a poor scholar at New Inn, Oxford. Wood, in his bitter account of him (*Fasti Oxon.* II. 157) says that he was assistant to the butler. He brought with him from his home at Datchet, in Somersetshire, Puritan principles, which were confirmed by the instructions and influence of Dr. Rogers, Principal of New Inn. He took his degrees in arts, and commenced preacher. When Oxford was garrisoned by the King's troops, he quitted the city. He afterwards, when the city had yielded to Parliament, returned with Langley, Cheynell and others, having, as Wood states, received an appointment from the Parliament "to preach the scholars into obedience to the then powers." He was appointed Canon of Ch. Ch., and might have been created D.D., but declined the honour. He was removed on the Restoration, but continued in Oxford and the neighbourhood, preaching amongst the Nonconformists. When driven from Oxford by the Five-Mile Act, he found a home and scope for his pulpit talents in the family of Sir Philip Harcourt, of Stanton Harcourt, in Oxfordshire. In 1671, when Charles I. issued his Declaration of Indulgence, Mr. Cornish, assisted by Dr. Henry Langley and two others, opened a place for Presbyterian worship in a house without the North gate, which Wood says had been used as a dancing-school, where he gathered a large congregation. He spent the closing years of his life at Bicester. Anthony Wood, who could not understand how conscience could compel a man to quit the honours and emoluments of a distinguished University, thus closes his spiteful account of Mr. Cornish:—"He who had been a licensed preacher by the blessed Parliament, as it was by the brethren so called, and had been Canon of Ch. Ch., and much respected by those of his persuasion while he lived in Oxon, for a godly man, doth now in his old age, being about 80 years old, preach in a barn in the said town of Bister, for profit sake, to silly women and other obstinate people; such is the poor spirit of the person." He lived to the great age of 98, and his funeral sermon was preached by John Ollyffe, Rector of Denton, Bucks, and afterwards printed, to vindicate the author and subject of the sermon from misrepresentation put forth in some "Remarks" by Bishop Kennet.

On the termination of his engagement with Mr. Foley, it appears to have been the intention of Mr. Blackmore to proceed to London. Whether at this or any previous time he went to some foreign University for a session, is uncertain. Dr. Ward, of Gresham College, in the epitaph of his composition placed on the monument of Chewning Blackmore, alludes to his having cultivated literature both abroad and at home. It was very common at this time for English students and scholars, and especially those excluded from the Universities, to resort to Leyden, Utrecht, Geneva, &c.

We find him in London during portions of this eventful year of 1688. But the time was now approaching for his talents and virtues to find a suitable and honourable arena. The religious liberty granted with no honest purpose by James II. was eagerly used by the English Nonconformists, and the day was now close at hand when toleration would rest on a steadier and firmer basis than a monarch's indulgence. Throughout the kingdom societies of Protestant Dissenters arose and made arrangements for carrying on public worship regularly and efficiently. Beneath the shade of the cathedral of Worcester, Protestant Nonconformity had proved itself a hardy plant, and had struggled through the sorrows and storms of the persecution of the Stuarts. The Puritan party was sufficiently strong in Worcester at an early period of the reign of Charles I. to purchase the advowson of All-Saints church. But the right of presentation appears to have reverted to the Crown. During the Commonwealth-time an Independent congregation had assembled in a portion of the cathedral at Worcester. Their minister was Mr. Simon Moor; but after Bartholomew's-day he was driven by the fury of the justices and the people to quit the city. The incumbents of St. Andrew's (Mr. Joseph Baker) and of St. Nicholas (Mr. Richard Fincher) refused to comply with the Act of Uniformity, and were ejected; but the minister under whom the original Nonconformist congregation of Worcester was gathered was Mr. Thos. Badland, the ejected minister of Willenhall, Staffordshire. He belonged to a Worcester family, and came to the city in 1663. It is believed that his congregation first assembled in Fish Street, on the site since occupied by the china manufacture of Messrs. Flight and Barr. Baxter describes Mr. Baldwin as a "godly, calm and sober preacher, of a blameless life." When Mr. Chewning Blackmore was invited to join him as assistant minister, this aged man had laboured or suffered in Worcester a quarter of a century,—as many years as his young colleague numbered. They were united in the pastoral relation ten years. Mr. Baldwin died in 1698, and was buried in the chancel of St. Martin's church. When that church was rebuilt in 1768, the mural tablet which contained an inscribed record of Mr. Baldwin's five-and-thirty years of service was irreverently thrown aside, but was discovered by some of the Dissenters of the city, was by them obtained, repaired and placed in the vestibule of the chapel.*

Few places of residence in England can be pointed out more eligible

* The history of the Worcester congregation has never been published. Many of the above particulars were obligingly communicated by Rev. George Redford, LL.D. It may be convenient in this note to give the dates of the other ministerial appointments at Worcester. Mr. Blackmore was succeeded by Rev. Francis Spilsbury, on whose removal to London (SALTERS' HALL) in 1742, the pulpit was again (1743) occupied by a Blackmore,—Francis, the son of Chewning. To him succeeded Rev. Joseph Carpenter, of Warwick. In 1754, Rev. Thomas Urwick became his assistant. From 1760 to 1764, Rev. John Allen, M.D., was the pastor. On his removal to London, Mr. Urwick was chosen sole pastor. The next settled minister was Rev. Thomas Belsham, 1778, who only remained till 1781. With Mr. Belsham the line of Presbyterian ministers ceased. The subsequent appointments were, Rev. Joseph Gummer, from Hereford; Rev. Geo. Osborne, 1821; Rev. Robert Vaughan, D.D. In 1826, Rev. Geo. Redford removed to Worcester from Uxbridge, and still continues the greatly respected pastor of the congregation. See Monthly Rep. XII. 6 and 96.

and attractive than Worcester,—a well-built city, seated on a noble river, favoured with a delicious climate, surrounded by scenery of exquisite softness and rich beauty, and furnished in abundance with the remarkably various products of a most fertile soil. To a Dissenting minister the city of Worcester presented at the time when Chewning Blackmore settled there other attractions than those of climate and scenery. There was a large and increasing congregation; there were Dissenting congregations established in many of the neighbouring towns,—Kidderminster, Stourbridge, Dudley, Evesham, Tewkesbury and Bromsgrove. The city itself was a place in which various circumstances made it of no small importance that in the first ten years which followed the Revolution the cause of Protestant Nonconformity should be upheld firmly and with dignity. In the year after Mr. Blackmore's settlement there, Dr. Edward Stillingfleet, the Dean of St. Paul's, was promoted to the see of Worcester. With some pretensions to liberality, this restless ecclesiastic combined no small degree of ecclesiastical arrogance and cunning. In his primary charge he instructed his clergy to seek the acquaintance of Dissenters in order to do them good; and next intimated to the Dissenters that if through the indulgence granted them they grew more "headstrong and insolent," he would have them take notice they would make themselves liable to the law. Dr. Calamy well remarks, "This is a plain intimation he was not desirous the Dissenters should have too much liberty. Nor was this peculiar to him. It was the common temper of the clergy towards them." The publication by Mr. Locke * of his matchless Letters on Toleration (the work to which, next to the New Testament, we should be disposed to concede the palm of having fixed the principles of religious liberty on an immovable basis), was a confutation of all ecclesiastical intolerance. In common with the rest of the Presbyterian body of England, Mr. Blackmore, we may well believe, accepted with grateful admiration this plea for toleration from the first philosopher of his age.

The duties at Worcester included, in addition to the Sunday services, a weekly lecture on the Thursday. Mr. Blackmore devoted a quick yet solid and well-furnished mind to the preparation for the pulpit. His industry was remarkable. To him might be well applied what Fuller said of Andrew Marvell, the lecturer of Hull, father of the more eminent patriot,—"A most excellent preacher, who, like a good husband, never broached what he had new brewed, but preached what he had prestudied some competent time before; insomuch that he was wont to say, that he would cross the common proverb, which called Saturday the working day, and Monday the holiday of preachers." To such an extent had Chewning Blackmore carried his pulpit providence, that the friend who preached his funeral sermon stated that "he had

* In the exaggerated epitaph, composed by Dr. Bentley and inscribed on the monument behind the choir in Worcester cathedral, Dr. Stillingfleet is described as

"*Ecclesiae Anglicanae Defensor semper Invictus.*"

In his controversy with Mr. Locke, consequent on the publication of the *Essay on the Human Understanding*, this invincible episcopal defender of the Church experienced a defeat so patent and humiliating, that it was reported at the time that his death was at least hastened by vexation at the issue of the contest. See Lord King's *Life of Locke*, I. 359.

prepared as many sermons beforehand as would have lasted him ten years." He was a close student; and of the numerous hours passed in his library, a large proportion were given to the sacred Scriptures. But he carried into his pulpit addresses something beside the book-knowledge of the scholar; he was an habitual student of the human heart; and his knowledge of the world, coming from one so little given to unnecessary meddling with the affairs of others, often astonished his hearers. He is described as excelling especially in prayer. His example in respect to the impressiveness, aptness of phrase, variety and earnest spirituality of his prayers, was used by a contemporary as a defence of free prayer. His style of address was popular. He sought the benefit of the mass of his hearers, and by the selection for the most part of practical subjects, copiously illustrated by Scripture, and by a vigorous and somewhat sententious style, he succeeded in impressing and interesting all classes. He abstained from controversial topics in the pulpit. "He thought that place should know nothing but love, peace, or endeavours to teach people their duty." The same friend* says, "He was so much of a catholic spirit as to regard the appearance of real religion, wherever he saw it, more than any of the distinguishing names and characters that are found among Christians. These things he knew would have place, though the reasonable powers and faculties are not in all men equal and alike. For though Parliamentary churches and articles may be established, and outward conformity to them made profitable, yet till these are the same (if people will be in earnest), differences in religious matters are unavoidable; 'tis but a necessary consequence of men's different capacities." This eulogium proves how ardently Mr. Blackmore had imbibed the large and catholic principles of the great philosopher to whom reference has already been made. To other and higher pulpit qualifications he added the charm of a natural but sweetly musical elocution; his carriage was graceful, and his action always well-timed and perfectly suitable to the place.

Out of the pulpit his manners were dignified, but somewhat reserved. His pastoral visits were systematic, though brief. He endeavoured, however, to leave with each household some pertinent reflection or seasonable instruction. The congregation rapidly increased under his ministry. In the MSS. of the late Rev. Josiah Thompson, it was numbered (in 1715) at 1100. In the twentieth year of his ministry, the congregation built a spacious chapel in a very eligible situation in Angel Street. The ancient city wall forms the boundary on the north of the burial-ground. Besides this, a parsonage-house and a good school-room are now connected with the chapel. Until subsequently to the Municipal Reform Act, the premises were held by the congregation under a lease granted by the corporation of Worcester. The lease was renewable every 16 years. It is supposed that many members of the corporation were at this time favourable to the Dissenting interest. In the list of mayors, &c., we find the well-known Presbyterian names of Chetle, Bearcroft, Badland, Fincher and Higgins.

* A MS. funeral sermon preached at Worcester by G. B. A recent possessor has endorsed it as the composition of Dr. George Benson; but this is a mistake, for the preacher speaks of having passed the years of his youth under the pastoral influence of Mr. Blackmore. Dr. Benson spent his youth in his native Cumberland, and then studied at Whitehaven and Glasgow.

In the year 1694, Chewning Blackmore, then in the 31st year of his age, married Abigail, the daughter of Edward Higgins, gentleman, of Worcester. She was very young, being only at the time of her marriage in her 18th year. She proved an affectionate partner and an eminently judicious and good mother to his children. Several monuments of her piety to God and her maternal affection remain in her annual dedications of herself to God on New-Year's day and on her birth-day, and in her letters to her sons. Her funeral sermon, preached by Mr. Rogerson, of Derby, exists in the MS. notes copied by her son Francis. From the brief personal details at its close, we gather that Mrs. Chewning Blackmore was a person of pure and simple tastes, devoted to her family, and a pattern of domestic industry.

The names of two ministers have come down to us who assisted Mr. Blackmore's ministry at Worcester. The elder, Jonathan Hand, died before Mr. Blackmore. The second, Joseph Stokes,* was son-in-law to Mr. Hand. He was educated at Sheriff-Hales, and appears to have settled in 1702 at Dudley. His removal to Worcester was about 1720. He kept a school during his residence there.

It has been thought desirable to put together these particulars respecting Mr. Chewning Blackmore's ministry at Worcester, although they have carried us beyond the time to which the letters which follow belong.

Rev. Samuel Lawrence to Rev. Chewning Blackmore.

"Dec. 8, 1688.

"My dear Friend,—I received yours, and was sensible of my mistake in not directing you the way to me when it was too late. I would your person could find the way with as much ease and as little charge as your letters. I know well enough how to set you on work, and for work wages write, if not in this world, yet in a better. There is nothing would tempt me to an uneasiness in my present circumstances so much as the good company I left with leaving London. I was ordained and six more on the 8th of November at Warrington. The two Henrys and I have some correspondence, the one nine, the other fourteen miles off. There is not a week but I am employed abroad somewhere or other. I bless God who gives me health and strength for it. Pray do not be backward to write to me, that I may hear of your affairs, what you do and how you do. This is a barren country of Noncons.

"Excuse my haste now, for it is Saturday. Strange is the convulsion that our land is now in. The Lord hide his people under the shadow of his wing. Pray for me that God would open unto me a door of utterance to speak the mystery of Christ, that I may make it manifest as I ought to speak. So rests yours in our Lord Jesus Christ,

SAM. LAWRENCE.

"Direct for me at Mrs. Sevill's, in Hospital Street, Namptwich, Cheshire.

"An Ecclesia sit certus Prædestinaturum numerus? was my question at the ordination."

* Mr. Stokes was grandfather to the late Dr. Stokes, of Chesterfield, a physician greatly beloved for the simplicity of his manners and kindness of heart, and respected for his attainments, which ranged over an extensive field, but in botany were considerable. In a letter addressed to Miss Blackmore (Mrs. J. A. Turner), Dr. Stokes thus writes concerning his grandfather:—"Mr. S. was never ordained, and though he was a strenuous defender of the faith against the attacks of his deistical neighbours, his grandson suspects that he was unwilling to disclose the narrow limits of his creed to his clerical brethren."

The writer of this letter, the friend of Philip Henry at Broadoak, and Matthew Henry at Chester, was the worthy Presbyterian minister at Nantwich, Cheshire. A succinct narrative of his life will be found in Matthew Henry's *Miscellaneous Works*. There is reference in the letter to the interesting society which Mr. Lawrence had enjoyed in London. He was domestic chaplain of Lady Irby, relict of Sir Anthony Irby, who resided in Dean's Yard, Westminster. It was during a visit to his relations at Wem, in 1688, that the engagement at Nantwich was offered to him. His lady patroness was reluctant to part with him, and was displeased with Baxter and Philip Henry for advising his removal to Nantwich. His ordination at Warrington was rendered memorable to all who attended it by the circumstance that while engaged in it they received the tidings of the landing of the Prince of Orange, three days before, at Torbay.

The letter that follows was written by Rev. J. Reynolds, minister subsequently of Shrewsbury. After the completion of his education at Oxford, he resided for a time at Worcester, and during one of Mr. Blackmore's temporary absences he appears to have officiated for him. The Bishop of Bristol referred to was Dr. John Hall, Master of Pembroke Hall, Oxford, consecrated Bishop of Bristol in 1691. Anthony Wood says of him that he was educated at Oxford "among Presbyterians and Independents, and acted as they did." His nephew, Rev. Francis Spilsbury, was Presbyterian minister of Kidderminster, and the Bishop of Bristol was not unfrequently his guest, and finally made him his executor. The person playfully styled in the letter the Bishop of Shropshire was probably Rev. Francis Tallents, of Shrewsbury. Mr. Oldfield was the Dissenting minister of Oxford, afterwards of Coventry and London. He was honoured by the acquaintance of Mr. Locke.

Rev. J. Reynolds to Rev. C. Blackmore.

"Monday Night.

"Dear Sir,—On Saturday night I returned safe (through eminent mercy) from Oxford and Northamptonshire. In Oxford you were remembered by my Lord Bishop of Bristol and Right Rev. Bishop of Shropshire. Mr. Oldfield, too, was sorry he could not send a horse to fetch you from Islip. If you remember, there is at the end of Mr. Brand's Life a copy of verses subscribed and concluding with I. O.; the name at length is Io. Oldfield. In Northamptonshire, one Mr. Pierce owns himself your debtor and obliged servant; would bid you very welcome, should business ever call you on that side the country. Here I find the people deservedly very mindful of you, and very desirous of your return; and to them now one solicitor more is added. Worcester seems not so desirable to me as formerly when my dear friend Mr. Bl. was there. I find Mr. Badland* has had no assistance in our absence. Mr. Spilsbury and Mr. Oasland are unwilling to appear here; which I somewhat wonder at, since Mr. Sp. has preached so oft in London, and has been so much obliged by you. I easily apprehend what you'll say to me; but, Sir, you know not how oft I have repented of my unwary compliance with your importunity. Alas! I wonder what seduced me into a pulpit; the work grows so great and appears so difficult, I am ready to throw off all pretensions to it; my shoulders are so small, my head so weak, I am not able to bear the

* This "Mr. Badland" is the minister sometimes called Baldwin. Nash, in his *History of Worcestershire*, gives a copy of his monumental inscription in St. Martin's church, Worcester, in which he is called Thomas Badland. So also Calamy, p. 629, and Cont. 779.

burden of preaching. My Master's work I should not call a burden, were there any proportion between that service and my ability. But I find myself overpowered with it; and this I may be allowed to say after some experience, if I might not before I had tried. The sum of all is to entreat you to pity us, and to beg of the God of mercy to direct your way to us, and to send you hither with the fullness of the blessings of the gospel of peace. Grace be with you, and success attend your labours.

"I am, yours sincerely,

J. REYNOLDS.

"Pray do me (the) favour to buy me Gataker's *Adversaria* when you meet with it. The price is usually 11s."

Rev. Rice Prutheroe to Rev. Chowning Blackmore, Worcester.

"Worthy Sir,—I confess that when last at Worcester I promised to write to you to acquaint you of my settlement; truly, I would have done it ere this, but I had no certainty. I shall give you a short hint of my journeys since. From you, I came to Hereford to Mr. Weaver, who advised me to get a certificate from the Welsh ministers. That I easily procured, but when I came to him the second time he would have them contribute matter of £6. This they could not do, by reason of their indigency, and the congregations they belonged to complained that they prevaricated their own souls (?), and some told me they were forced to contribute one half to make up the matter of £10 to their assistants, so that now I was left to make the best I could of a very bad market; but Mr. Weaver was very active in my behalf, and discoursed Sir Edward Harley, who promised to do somewhat for me. And to see what Providence will bring to pass, I have taken up a school in Landovery, by Mr. Roger Mainwaring's consent, who promised to give me somewhat to the keeping of a free school, a moral man, but very averse to Dissenters, one that will make large promises but performe little. But I would rather do something than be altogether idle. Many thanks to yourself and Mr. Reynolds for your kindnesses every way to me, and I shall wish I could find an opportunity to serve you. Give my humble service to Mrs. Blackmore. I shall desire you to be so kind as to write me a word, that I might know whether you received this and another from Hereford, dated in September.

"This from your most loving friend and humble servant,

RICE PRUTHEROE.

"I hear that Mr. Griffiths, my quondam tutor, has of late preached what has been very offensive to those of Abergavenny. He justified the Church of England both as to matter and form, and that all its ceremonies favour not only decency, but that they do denote humility. He sent me away that he might receive in his own nephew.

"You may write to me thus—To Rice Prutheroe, at Landovery, Carmarthenshire, So. Wales."

"Landovery, December 27, '98.

"Worthy Sir,—Your kind letter I received the 16th of this inst., which I kindly thank you for your love and kindness to me, of which I did not in the least deserve. You would know what Mr. Weaver hath procured from Sir Edward; that I can't give you an account of, but I writ to Mr. Weaver and desired him to write to you, which I hope he will do, and as for what money you intended to send me, you may send them by the carrier, or some other you think fit, to Mr. Havard, the mercer, in Hereford (there is none other of his name), from whom I shall have them. As for a poor boy, I discoursed Mr. Pruthero. I am willing he should recommend me one, only that his parents be church members. I have not news to communicate you, for all things are carried on quietly hereabouts, only that Mr. Griff(iths) and Hugh Pugh have given a great blow to religion in Monmouthshire. The first has preached a sermon that inclined to conformity, and has given a copy of that sermon, with a pamphlet, to some of the Church-of-England party, which hath

been since the table-talk of all the clergymen, notwithstanding he has had one church meeting, and gave then the Lord's Supper (viz.) to Charles Morgan, Sam. Rogers, and two others of the town, five pupils and five soldiers, so that his church consisted of fourteen in all; matter of twenty-four persons goes to Williams's meeting, the Anabaptist minister. And as for the other, he has spoken so contemptibly of other ministers, and lied so shamelessly, that he has been a stumbling-block to many. I shall not divert you from your business with tediousness. My services to Mrs. Blackmore. Accept the same yourself. So I rest yours, in best bonds to serve you,

RICE PRUTHEROE."

Rice Prutheroe, the writer of these letters, was the son of an ejected minister of South Wales, honourably mentioned by Calamy. He was educated at Abergavenny, at the academy of Mr. Griffiths, whom he mentions with so little respect, and who afterwards conformed. Sam. Jones (afterwards the celebrated tutor of Tewkesbury) studied at the same academy. Mr. Prutheroe probably had to struggle for several years with the poor pittance of a Welsh schoolmaster, for he was not ordained till June, 1702. Matthew Henry, who took part in the ceremony, speaks of him as of Bragginton, in Montgomeryshire. Sir Edward Harley, mentioned by Mr. Prutheroe as aiding him, occupies a not unimportant page in English history. He sat in many Parliaments for the county of Hereford. He was a colonel in the Parliamentary army, but took an active share in bringing about the Restoration. He was rewarded with the governorship of Dunkirk, of which he was during the tenure of his office an incorruptible guardian. He assisted in the Revolution of 1688. In his old age he published "A Scriptural and Rational Account of the Christian Religion." It is pleasant to find this distinguished man and the members of his family taking a lively interest in the affairs of the congregations of the English Presbyterians. We know from various sources that Sir Edward Harley was a zealous friend of the Dissenters. He gave to Mr. Nicholas Billingsley, the ejected minister of Webley, a living at Blakeney, where he was free from the necessity of conformity.

Edward Harley, his son, the writer of the letter which follows, was born June 7, 1664, married Sarah, daughter of Thomas Foley, Esq., of Witley, in Worcestershire. He was Recorder of Leominster forty years. In 1702, he received the appointment of Auditor of the Imprest. He died August 30, 1735. He was the father of Edward, the third Earl of Oxford.

Mr. William Woodward, mentioned in this letter, was the ejected minister of Whitchurch (or Rickard's Castle), in Herefordshire. He had a patron in Mr. Littleton, as well as in Sir Edward Harley. He settled at Leominster, where he died 1691-2.

Mr. Edward Harley to Rev. Mr. Blackmore, at Mr. Butler's House, in Worcester.*

"July 11, '92.

"Sir,—The missing of you at Worcester was a great disappointment to my thoughts. Our loss of Mr. Woodward is a wound that I fear will hardly be healed. It is of great concern that the congregation be supplied with a person

* Mr. Butler was a bookseller and a leading member of the Worcester congregation. Mr. Blackmore appears to have lodged with him previous to his marriage. Afterwards he lived in "Powick Lane."

of abilities and prudence. Some of them have been with me, and earnestly press me to propose it to you. They say Mr. Phillips is not generally relished among them, and that he will not be able to keep the congregation together. My father and I earnestly desire that you would please to come over here some time next week, that if you do not think fit to embrace the proposal, yet you may assist with your advice. Be pleased to let me have a line or two in answer to this. I am your most affectionate and humble servant,

ED. HARLEY.

"They say there will be a subscription among the congregation which will amount to £50 or £60 per annum."

The two letters that follow were probably written by Martha Harley, half-sister of the Earl of Oxford, who afterwards became the wife of Mr. Hutchins, a merchant of London. One or two corrections in the grammar and orthography have been made. The letters shew that Mr. Blackmore sometimes preached at distant places during the week.

"Feb. 19.

"Sir,—It is now near a fortnight since I received a letter from Mr. Nelson signifying his willingness to preach at Knighton the 12th of March, which all did gladly embrace, and I acquainted him therewith. The night before I received Mr. Nelson's letter I had written a letter to you, but forbore sending it, thinking that you two had adjusted that matter between yourselves, so as would best suit your own affairs; but I understand by your letter, received the last post, he did not acquaint you with his resolution. This therefore comes to let you know that they depend upon him for March, and are humble suitors to you to be with them either in April or May, which is most convenient for you. Only please to let us know which you do fix upon, that so we may give Mr. Weaver timely notice of it, because it comes to his turn to supply one of those months. The second Tuesday in each month is the day. The Lord, I trust, will vouchsafe his blessing, and make them blessed days of new birth to souls. I hope, without self-deceiving, I may say I should esteem it a greater honour than any the world affords, if I might be made in the least degree serviceable to the gospel, and might be enabled so to walk as to adorn my profession and glorify my Lord, whose I would be, &c. * * * The Lord's great goodness in sparing my dear brother Edward to us was a singular mercy to us; though I understand by his letters he was in hopes that he should have been joined to the triumphant society above; but I hope God has yet work for him to do. I humbly bless the Lord my father doth mostly enjoy a tolerable degree of health, as we hear. My sister here is under the trouble of an ill kind of sore throat, but I trust the Lord will graciously rebuke the distemper. Both she and my cousin Foley present their service to you. This from, Sir, your friend and servant,

M. HARLEY.

"If the weather be good, we should take it a favour to see Mrs. Blackmore here with you. Please, when you see them, to give our services to our cousin Corbet's family."

"March 12.

"Sir,—Though straitened in time by my being out all day, yet I am not willing to let so good an opportunity pass without returning thanks for yours by Mr. Nelson, who has been this day so well pleased, that he promised to be there again the second Tuesday in June. He had not only a large congregation and serious, but was also attended with some cassocks and farthingales. The penitent and serious frame in which many seemed to be in who have in time past been of a vain conversation, gives good ground of hope that God will bless the labours of his servants. We thankfully accept your kind resolution of being with us in May. I hope nothing will prevent it at that time. I am sorry we cannot hope to see Mrs. Blackmore here with you. I desire you will accept my humble thanks for the particular directions you give me

in yours; it needed no excuse; the greater freedom in those cases I acknowledge as the greater favour. * * * My sister, I bless the Lord, is well again, but Mrs. Betty is ill. I hope it is no more than a cold. Please to give my services to Mrs. Blackmore, from, Sir, your obliged friend,

M. HARLEY."

Rev. R. Travers to Rev. Chewning Blackmore.

"Litchfield, July 18, '95.

"Rev. Sir,—I have heard much of you in the great city during my short alliance to the Rev. Mr. Williams, and since in the country through an happy acquaintance with Mr. Tong and Mr. Lawrence, of Namptwich, but have not been so prosperous as to enjoy any personal acquaintance with you, yet having this opportunity of my very good friend's travel to Bristol, who designs to lodge in your city on Lord's-day, and is in hopes of being your auditor, I presume to send this scribble as a testimonial of an hearty desire of seeing you on this side. When do you come near Rowley, that I may meet you there? What news have you from the London ministers? They say that the cloud is blown over; but some tell us that there is a new one arising. I hear that Mr. Williams' people have chosen Mr. Calamy to be his assistant. I crave your prayers for me, that I may be wise and faithful. Amen.

"Yours (though unknown), in our dear Lord,

R. TRAVERS."

Mr. Robert Travers had been a pupil at Sheriff-Hales. He was ordained at Knutsford by Matthew Henry and others of the Cheshire Classis, September 28, 1692.

Rev. John Galpin to Rev. Chewning Blackmore.

"Dartmouth, Jan. 20, 1698-9.

"Dear Sir,—I gladly received the answer of the 7th of December, though 'twas a trouble to understand you have lately been unhealthy. Pray stand up in Mr. Badland's place. I hope your next will give account you have accepted it. I should think myself happy if Divine Providence had so disposed of us that we might more easily communicate our thoughts and assistances. I am yet childless, but hope in these six or seven weeks to have a little member added to our family, and beg your prayers for a safe deliverance in favour of my wife. Our country is excessively bigotted, and our clergy are all or most of them of the Laudensian strain, jure-divino men, that may impose by authority. God send them a more religious, sober and healing spirit!

"I thank you heartily for your readiness to assist my good friend Mr. Whitrow in stirring up your friends in his favour. His person and cause abundantly deserve it at the hands of all honest and worthy men. The hearing is appointed on the 20th of next month, but perhaps it may be somewhat postponed. He designs for London in a little time, and on this begun acquaintance will give you the trouble of some lines, that he may understand from you where and how he may obtain the acquaintance of those honourable persons to whom you shall recommend him. The Tantivys move every stone, so let us be unanimous in opposing them. I pray God to attend you with all imaginable assistances and successes; and let him have an interest in your requests also who is, Sir, your very affectionate brother and humble servant,

J. GALPIN.

"Our joint respects and service to Mrs. Blackmore."

Mr. Galpin was probably the son of the ejected minister of Ash-Priors, in Somersetshire.

The letters which follow are from the eminent London (at Old Jewry) minister, Mr. Shower.

"London, April 28, 1699.

"Dear Sir,—Will my worthy friend and brother accept of a short letter
VOL. VIII.

from one who hath no time to write long ones? I sent you, as I remember, my aunt Papilliere's funeral sermon, or rather to Mrs. Blackmore, as I do what accompanies this; for I can scarce think you read more than the titles of such new scribbles, unless, for the sake of a friend, you will use patience to read a book because 'twas sent you. Your last was on your wedding-day. May you be happy in each other, as heirs of the grace of life, many years, and bless God for one another, now and ever! My wife hath been weakened by the yellow jaundice, and is at Highgate. I have much work, but I thank God tolerable health for it, and I hope some assistance. May all your prayers for me be doubly answered as to your own soul and ministry. I love and honour you, though I seldom tell you so. The book, *God's Ways and Thoughts not as ours*, did very much good to many souls when preached, and some bless God for it printed; and therefore, let critcall, witty people despise, I have comfort in venturing thus to print, though so many others may do it better. The last of the sermons pray read first, if you read any.

“I am, Sir, by many bonds, yours,

JOHN SHOWER.”

Mr. Blackmore, now the sole pastor at Worcester, was not allowed to remain without some causes of disturbance. Others were solicitous to secure for their own advantage the exercise of his ministerial talents. On the death of Dr. Bates at Hackney, strong efforts were made, both within and without the congregation, to secure the election of Mr. Blackmore. It fell, however, on Mr. Billio, of St. Ives.

“London, Saturday Night, Dec. 9, '99.

“Kind Sir,—That I esteem and love Mr. Blackmore I know and feel; that I endeavoured to have him near me was (I hope) from a better motive, in public serviceableness at Hackney and in London. And had your thoughts been as free to come as mine were (and Mr. How's at last), you had been chosen to succeed Dr. Bates. Mr. Billio's brother Ryder made an interest among the meaner people. Those who were for you (though it was by balloting, to avoid any offence), I am told, though the lesser number, could buy all the rest, and do subscribe the greatest proportion, and are the most intelligent. But God's ways and thoughts are not as ours. I submit. I know you do, and, it may be, are more pleased than I am; only I am pleased to have done justice to my friend's character and reputation, and wait another opportunity to bring you to London, unless the God of the spirits of all flesh determine otherwise, &c. I have preached this afternoon, and have not finished my notes for a funeral sermon to-morrow afternoon after the sacrament, and so can only add thanks for your letter and kind present—and with respects to Mrs. Blackmore, remain, Sir, yours,

J. SHOWER.

“Last Lord's-day I baptized in public my third son, William. Help me to be thankful. The mother and child well.”

“London, December 30, 1699.

“Sir,—Your very obliging letter of the 5th instant I received not till Saturday last. I had before inquired of cos. Sa. Baker of your health, who told me you had been very ill, but, thanks be to God, you were recovered. His attendance on the Lords of the Treasury hath taken up so much of his time, that I have had but little discourse with him about Crownest or aught else; so that what hath past relating to yourself or on business at Hackney is next to nothing; and now that you give me such a caution, shall take no further notice of it to him. But I suppose you have heard from Mr. D——ton how it went with reference to the choice, which was on Saturday, the 25th past, when most of the subscribers appeared, each man with a little paper rolled up, containing the name for whom they voted, which were all put into a glass, and upon scrutiny 'twas found your number consisted chiefly of the larger

subscribers, but Mr. Billio much exceeding in the number of voters. Thereupon a letter was written the Tuesday following to Mr. Billio at St. Ives, in these words :

“ Hackney, November 29th.

“ Rev. Sir,—The occasion of these few lines is to acquaint you that, after seeking God by prayer (wherein we had the assistance of divers worthy ministers) for direction in the choice of a fit person to succeed our late Rev. Dr. Bates, deceased, it is fallen to your lot by a majority of votes, under these qualifications and conditions, which were agreed unto us preliminary to our said election, viz., upon supposition that you are of such moderate, healing and catholic principles, that you will readily receive into communion all professing Christians, all that are sound in the fundamental points of faith and of a suitable conversation, though of different persuasions in smaller matters. Also that you will preach twice every Lord's-day, and in case of sickness or necessary absence you to provide an able supply. Also that you be content to inhabit amongst us, for our greater advantage by your ministry. For these ends and on these terms a subscription hath been made for your needful support in your ministerial work amongst us, which amounts to somewhat about £150 per annum. There was another worthy person in nomination (without which (*it*) could not be called a choice); but those who voted for you being the greater number, doubt not but they will, according to agreement, acquiesce. Therefore 'tis our desire, if you think fit to consent to our said election of you on the terms aforesaid, that you will hasten your journey up, that so at farthest you may be with us the Lord's-day immediately preceding New-year's-day; for we have been obliged to so many for their help in the long vacancy, that 'twas high time to come to a determination in this matter. A few words in answer pray favour us with, under cover to Mr. Deputy B—ly, who will communicate the same with, Sir, yours, &c.'

“ In answer to this, he signified his readiness to comply with the above terms, only desired (being a business of such import) eight or ten days' time to call together and consult his neighbouring ministers, and then would give his resolution,—which is in the affirmative, and accordingly is expected up this day to preach to-morrow, and do suppose did come to the city last night. His friends say he found difficulty to part from his friends at St. Ives, as no doubt in such case you would have found the like at Worcester. However, for my own sake as well as others, could have been very well content to have seen it come to that issue. But what shall I say? I think verily your honest friend Mr. F—x, not out of design, but by mere accident, did us an injury by letting fall some unwary expressions touching the state of your health, as if on that account it would be too much for you to preach twice a Lord's-day, &c. Mr. Billio's friends, knowing that most of our people were for that, made use of those hints from Mr. F—x (as by the sequel hath appeared) to engage (with as much privacy as they could) some that had subscribed, and divers more that never subscribed before, to come and vote for him. Some also were swayed by the consideration of his being sent for, and that he did thereupon come up and preach twice one Lord's-day, by whose good voice and affectionate way of delivery most of his hearers were greatly taken. Thus I have troubled you with my tedious scribble, partly to ease my mind by giving it vent, having been but too much vexed to see the fickleness of some and stiffness of others in their carriage, though, thanks be to God, there hath been hitherto no such convulsion as to break us in pieces. And it seems likely you have some further work to detain you where you are, till the great Shepherd of the sheep give you a call to a more worthy people than we are.

“ With mine and wife's humble service to yourself and yours, requesting remembrance in your prayers, remain, Sir,

“ Your truly affectionate servant,

ED. BARTON.”

“ Sir, whenever you have occasion to direct a letter to me, let it be only to

me in London, not in or at Hackney; for if Hackney be on the superscription, it makes it more tedious before it comes to my hands."

The subjects of the letter which follows supply the needed date. Mr. Mayo, the ejected minister of Kingston, and the first pastor of Salters' Hall, died Sept. 8, 1695. The latter portion of the letter relates to the painful and discreditable disputes occasioned by the publication of what Mr. Rogers contemptuously and not incorrectly calls the "precious farrago" of Dr. Crisp's ultra-Calvinistical discourses. Dr. Daniel Williams appeared as the champion of gospel charity and moderation in "The Gospel Truth stated and vindicated." Mr. Stephen Lobb replied to Williams with the accusation of Socinianism,—a charge which for the last two centuries has been generally hurled at the head of every one, both in and out of the church, who has made a resolute stand in behalf of liberality and moderation.

"Dear Sir,—I received yours last night, and am your debtor for a former, which I had hoped to have thanked you for at Worcester this summer, and have had my friend W. Taylor witness, for so had we resolved and appointed circumstances; but the providence of God struck Mr. Mayo with sickness, and since death, which broke these measures; and my imperfect health by over-doing this summer, in the absence of other ministers (Mr. Rogers being at Tunbridge for five or six weeks), and not leaving the city for a week this year, and both concurring, neither he nor I have been in the country. Our design was Oxford, Worcester, Newbury, Bristol and Bath—we two with a servant. This very day we talked of the disappointment and of you. He preached a funeral sermon yesterday in the afternoon. I prepared for it by preaching at Salters' Hall in the morning. We are using all endeavours he may be chosen in Mr. M.'s room at the Thursday lecture (I drop all pretences and competition), to facilitate his being chosen or declared pastor of the congregation. He and I are to meet Dr. Bates and Mr. Howe to-morrow to consult about Mr. Williams' and Mr. Lobb's dispute, and try some medium for an union, though I question Mr. Howe's project and paper, whether it will be effectual. I preach and pray and talk for peace and mutual forbearance. I know nothing of a new fund, only the old one is lessened by some Congregational men leaving it; but it continues, and Mr. T. was chosen this day a member of it in the room of Mr. Mayo. A new project for union is on foot by Mr. H., but impracticable as far as I can judge. The account of the affair at Ludlow, &c., I heard of before, but not so particularly. I know not what judgment to make; but your remark to see what this next Parliament will be is to the purpose. This day is of great consequence to the city and the nation, as to the decision of the civil differences about the choice of Sheriffs, and shall add the substance in a P.S.; for I am in the doctor's hands (your namesake's*), and drink spa-water and take tincture of steel daily; but have so much work as to the public and our particular congregation, that 'tis feared

* Sir Richard Blackmore, the Court physician and epic poet. Mr. Shower and Sir Richard had met on their travels at Geneva in 1683, and had then laid the foundation of much future intimacy. Sir Richard was also a theologian and a smiter of Arian heresies. There was a distant relationship between our Blackmores and the Knight, who was, however, of a Wiltshire family. They addressed each other as "cousins." The Court gloves of the physician are in the possession of Chewning Blackmore's descendants,—somewhat ponderous articles, of substantial leather (once white), coming far on to the arm, trimmed with narrow silver fringe, the upper portion of them elaborately trimmed with the figures of birds and flowers worked in silver. Such was the hand gear of the courtiers who bent the knee in the grave Court of William and Mary.

my physick doth me little good. I cannot help it; I do what I can, and am willing to be serviceable as long as I may be so. The Lord pity and help his divided, defiled, shattered churches, and give a spirit of wisdom, peace and holiness and concord. I shall be glad to hear from you, and will not, I hope, be so long in answering; for I truly esteem, love and honour you, and pray God to succeed your ministry, as I beg you would pray for me.

“I am, your unworthy fellow-servant in the church,

J. SHOWER.”

Mr. Glascocke, the writer of the next letter, was one of the London ministers who read lectures privately, in the times of persecution, to students in theology. Mr. Lobb was his colleague in this. He acquired an undesirable celebrity afterwards as the “Jacobite Independent,” through his too great intimacy with James II.

Rev. Francis Glascocke to Rev. Chewning Blackmore.

“London, May 9, 1699.

“Rev. and dear Sir,—Timothy Mascale was recommended to me by his master, Pullen, for a young man that seriously minded religion. Thereupon he was examined and admitted into our church. I never heard anything of him (whilst one of our society) unbecoming a serious profession of the gospel. I hope his carriage at Worcester hath been such as may encourage you to give him the right hand of fellowship. Pray give my respects to him; I wish his happiness in all concerns, both of this life and a better. I thank the information you sent me. I suppose by this time you have heard of that solemn, surprising providence which snatched Mr. Lobb from us. Last Saturday he dined at Mr. Griffiths’, eat heartily, and immediately after dinner died, without signifying by one word the least indisposition beforehand, or ever speaking a word or opening his eyes after the fatal stroke surprised him. The Lord make us all watchful, who know neither the hour nor minute of his coming. This is the news I have to send you. I wish ‘twere better. Desiring an interest in your prayers, I remain,

“Your unworthy fellow-labourer in the gospel and humble servant,
FRANCIS GLASCOKE.”

“Dear Sir,

“London, January 15, 1699-1700.

“Lest I be hindered to-morrow, I write this and several other letters this day. Your last was very acceptable, as all yours are to me. There is somewhat of an air of religion and friendship that pleaseth and obliges me at once. That I wish you near me, you ought to believe is for my own interest as well as for publick good, there being few, very few, ministers in town with whom I have intimate converse, as to the Christian part of conversation, by which I may be helped as to what I am aiming at, and endeavouring of improvement in inward experimental godliness, without which all the rest is education, form and notion. I hope your next will tell me of God’s goodness in building up your house, as lately he did mine, by another son. Whatever qualifications I want of being a desirable friend, I am sure that I have one, that I truly esteem and love Mr. Blackmore, especially by what I know, it makes me think God loves him. May He be your constant guide and helper. Beg it for me, and accept mine and my wife’s respects to Mrs. Blackmore.

“I am, Sir, yours in our Lord,

JOHN SHOWER.

“If your kinswoman comes to me, or you direct me to whom I shall send anything for her, I will remember her sometimes, as you direct.”

ILLUSTRATIONS OF EZEKIEL, Ch. xlvii. 1—12.

THE remarks made in the Christian Reformer, No. LXXXII. p. 576, on the Bitter Apples of Sodom and the phenomena of the Dead Sea, may not inappropriately be followed by some illustrations of chap. xlviij. of Ezekiel, the first twelve verses of which describe in the form of a vision the change which the bitter waters of this sea were to undergo :

“ Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. 2. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. 3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. 4. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. 5. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. 7. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. 8. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. 9. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. 10. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. 12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

The common translation needs little correction. In ver. 6, *by* the brink of the river would be a more correct rendering than *to*, since the prophet and his guide had never quitted the bank. In ver. 8, Newcome renders, “they go into the salt sea,” instead of “being brought forth into the sea,” quoting Montf. Hexap., δέ Εβραῖος, ἀντὶ τῆς διεκβολῆς, τῆς ἀλμυρᾶς τῆς θαλάσσης ἔχει. The variation is of little importance, since there can be no doubt that the Dead Sea is meant. Ewald (die Propheten, II. 383) makes *the sea* to be the Mediterranean, and supposes that the stream of fresh water turns westward from the end of the Dead Sea and flows into the Mediterranean.* The reason which he

* He translates, “The water flows to the eastern region and runs down into the Desert and then goes to the west; towards the west are its issues.” This altogether confuses the accurate topography of the prophet.

alleges is that *sea* in Ezekiel means the west; but though this is usually the case where *sea* alone is mentioned, the description of the river as flowing eastward here fixes the meaning to the Dead Sea. In ver. 10, the local situation of Engaddi is sufficiently known; it is the fertile spot around the fountain now called Ain-jiddi, about half-way between the northern and southern extremities of the Dead Sea. That of Englaim is not so well ascertained. Reland (*Palæstina*, p. 762) conjectures that it stood somewhere on the eastern shore of the Dead Sea, as Engaddi on the western, and that the two points denote the whole breadth of the sea.* Jerome, however, in his Commentary on Ezekiel, says, “Engallim in principis est Maris Mortui ubi Jordanes ingreditur; Engaddi vero ubi finitur ac consumitur.” This is not strictly true as regards Engaddi; but it stands near the point where the Dead Sea is contracted by the peninsula which projects from the eastern shore to a narrow fordable strait, and in the popular conception this might be considered as its termination. This portion of the sea, south of the peninsula, is called by Irby and Mangles the *backwater*.† Upon the whole, it seems probable that the prophet meant by these two places the length of the sea from north to south. Ver. 11. There seems no sufficient reason for altering the present reading and rendering, viz., “the miry places and the marshes,” meaning the shallow waters of the southern end, which by their evaporation even now furnish salt.‡ A various reading appears, however, to have existed anciently. Jerome renders, “In littoribus autem ejus et in palustribus (sive in his autem quæ egrediuntur ripas et sunt palustria) non sanabuntur, sed in salinas dabuntur.” And the Septuagint reads, ἐν τῇ διεκβολῇ αὐτῶν καὶ ἐν τῇ ἐπιστροφῇ αὐτῶν καὶ ἐν τῇ ὑπεράσπει αὐτῶν οὐ μὴ ὑγιάσωσιν εἰς ἄλας δέδονται. Ewald translates, conjecturally altering the reading, “Seine aus-und Eingänge—die sind nicht heilsame, die sind zu Salze bestimmt,” explaining “its outgoings and incomings” of his imaginary connection between the southern end of the Dead Sea and the Mediterranean. If this rendering were adopted, “outgoings and incomings” would be no inappropriate description of the southern end of the sea, whose flat shores are sometimes covered by the salt waters, sometimes left in the state of marsh, according to the season. But no change is necessary.

The beauty of this description of the healing of the bitter waters is felt by every reader; but in its interpretation commentators differ widely. It is most commonly understood as a prophecy of the Gospel, which by its spiritual and humanizing influences sweetened the bitter waters which overspread the heathen world, and infused a new life into the moral and religious nature of man. There are numerous passages in Scripture in which the effusion of religious knowledge is compared to the gushing forth of streams of water, and there can be little doubt that this passage of Ezekiel has given rise to the still more beautiful description in the book of the Revelation, xxii. 1, “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And between its street and the river on each side was the Tree of Life, which bare twelve manner of fruits, and yielded its fruit every month, and the leaves of the tree shall be

* Is. xv. 8, refers to another Englaim, differently written.

† Travels (8vo ed.), p. 454.

‡ Irby and Mangles, *ibid.*

for the healing of the nations, and there shall be no more curse." The present, however, is not a case of a single allusion or passing metaphor; if it be a prophecy of the Gospel, under the allegory of the sweetening the waters of the Dead Sea, we must be prepared to carry it out in all its parts. To take one portion of it as literal and another as allegorical, would produce nothing but confusion. If, then, it be a prophetic allegory of the diffusion of the Gospel, what is the propriety of making the waters flow to the eastward only; what parallel have the definite localities of Engaddi and Eneglaim in the history of the church; what is the meaning of the marshes remaining salt, while all the rest of the sea is sweetened, since the beneficial effects of the Gospel are to be unlimited? The connection in which this passage stands concludes strongly against the idea of an allegory. From the fortieth chapter the prophet has been engaged in a description of the Temple, which should have been built on the return of the Jews from their captivity. It is minute and elaborate, and defies the utmost ingenuity of the allegorist to give its different parts a spiritual interpretation. This is succeeded by directions respecting sacrifices, the garments of the priests, the duties and prerogatives of the prince, all evidently relating to a state of things which, though it was never realized, was anticipated as real by the writer. Again, the passage respecting the healing of the waters is followed by directions for the allotment of the land among the returned tribes, which is as simple and geographical, and as far removed from any character of allegory, as the allotment in the book of Joshua. It is not very probable that between these, and continuous with them, should stand an allegory of the diffusion of the Gospel.

Some commentators, who have rejected the allegorical sense, have sought for a literal fulfilment of the prophecy in the circumstances of Jerusalem and the Temple after the captivity. Archbishop Secker, in a long Dissertation, quoted by Newcome in his Commentary on Ezekiel, says, "There was much water conveyed in pipes to the Temple for washing the place and the sacrifices and the priests, as Aristeas affirms, and Lightfoot, from the Rabbins and the nature of the things, shews. And, if I understand Lowth right, they ran out of the east end of the Temple, and these several pipes, uniting their streams with one another and with the water of Siloam and Kidron, and others which were formerly more plentiful about Jerusalem than in later times, and with waters from cisterns (see Reland, pp. 294, 299, 300, 303, 856—860), might in a short space grow considerable, and might also have trees on their banks, though I find no mention of any, and though Reland (p. 295) mentions a place where Kidron had none." According to this interpretation, the magnificent river of the prophet, which rises gradually from the ankles to the knees and from the knees to the neck, till it becomes "a water to swim in," and when it reaches the Dead Sea sweetens it, is no other than the Temple *sewer** into which the waste water, after having served the purposes of the priests, flowed and was carried off. That the junction of such a stream with the waters of

* "Per canales subterraneos ductæ erumpabant in subdiale sacerdotum *ad lavandas victimas, purgandum a sanguine solum et sordes ejiciendas.*"—Grotius ad Ezck. xlvii. 1. Rejecting the reference of the prophecies to the Gospel, this eminent scholar and critic sought their explanation in the proximate history of the Jews, overlooking the purely poetical character of many parts of them.

Siloam and Kidron should form a river and reach the Dead Sea, could only be supposed in ignorance of the geography of Palestine. Not a drop of water is found, except what is derived from winter torrents, in the wadi of the Kidron as it approaches the Dead Sea, and there is no reason to believe that the case was different in ancient times, either in this respect or the growth of trees. We must therefore reject this explanation, as imputing to the prophet a tasteless and inappropriate exaggeration.

If it be neither a prophetic allegory nor an historical description, it remains only that we regard it as a poetical picture. The return of the captive tribes to their native land was evidently associated in the prophetic imagination not only with religious and moral improvement, with the regeneration and extension of the worship of Jehovah, the increase of obedience and the cessation of crime, but also with a physical improvement in the condition of their country. The fourth Eclogue of Virgil will occur to every classical scholar as a proof how closely these circumstances are associated in the poetic mind. Along with the virtues of the golden age its spontaneous fertility was to return.

At tibi prima puer, nullo munuscula cultu
Errantes ederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho.

As the future child increased in knowledge, the productive powers of the earth were to be still further developed,—

At simul heroum laudes et facta parentum
Jam legere, et quæ sit possis cognoscere virtus,
Molli paullatim flavescat campus arista
Incultisque rubens pendebit sentibus uva :

till at length,

— Ubi jam firmata virum te fecerit ætas
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces : omnis feret omnia tellus :
Non rastros patietur humus, non vinea falcem. —————— 16—40.

Such a poetical picture, I conceive the vision of Ezekiel to contain, but localized according to the circumstances and wants of the inhabitants of Palestine. Streams of fresh water and their accompaniments, verdure of the soil and the growth of trees, occupied a chief place among the pictures of felicity and divine favour in that arid climate, such as we can scarcely conceive of amidst the all but perpetual spring which we enjoy. “The Lord shall comfort Zion,” says Isaiah (li. 3); “he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord.” (Ch. xxx. 23, 25.) “He shall give thee rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth; thy cattle shall feed in large pastures. And there shall be upon every high mountain and upon every high hill rivers and streams of water; moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.” We can interpret such a passage only as poetical imagery of national prosperity; that it is not prophetic of the Gospel is evident from the 25th verse, in which the time is fixed to “the day of the great slaughter,” nor can we find in history any literal accomplishment of it. In a similar strain the prophet Joel (iii. 18) declares that after the destruction of the heathens in the valley of Jehoshaphat, “the mountains shall drop down new wine, and the

hills shall flow with milk, and all the hills of Judah shall flow with water, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim." In Zechariah xiv. 8, we have a still nearer approach to the description of Ezekiel. "It shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea (the eastern sea), and half of them toward the hinder sea (the western sea): in summer and in winter shall it be."* This was also to be consequent upon a great deliverance, "after which Jerusalem should be safely inhabited" (ver. 11), and therefore cannot have any reference to a metaphorical effusion of divine knowledge under the Gospel, the promulgation of which was a prelude to the destruction of Jerusalem. The hills and valleys of Judah were very deficient in water, and the blessing of a perennial fountain flowing over and through them, the most natural object of a patriotic poet's wishes. But he must equally have desired to see removed from his regenerated country the evil inflicted upon it by the curse which had made the waters of the Dead Sea not only barren of life themselves, but destructive both to animal and vegetable life. The area occupied by an expanse of such water, forty miles in length, and where broadest eight or nine miles across, was a serious diminution of the productive powers of a narrow country like Palestine, and its restoration to sweetness, and the consequent power of sustaining life, greatly to be desired. The sterility of the Desert was another physical evil of which the inhabitant of Palestine could not but be sensible, and its removal was a part of the picture which the prophetic imagination drew of the return of the nation from captivity. "I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree and the myrtle and the olive; I will set in the desert the fir tree and the pine and the box tree together" (Is. xli. 18). The stream which flowed down from the house of the Lord to the east sea, was to have its banks bordered with trees of every kind, such as only a perennial flow of water could nourish; whose fruit should not perish immaturely, as that of the trees which actually grow near the Dead Sea, but be ripened in their successive seasons, and whose leaves should possess that medicinal virtue which is so characteristic of the trees and shrubs of Palestine.

A remarkable circumstance in the description of the sweetening of the waters of the Dead Sea is, that the southern portion of it, "the miry places and the marshes," were to remain salt. For this also there was a reason. The shallow waters of this coast furnished the best and purest salt of any in the ancient world; the "salt of Sodom" was used by the Jews for sacrifice, and Galen in more than one passage extols its virtues. (Reland, *Palæstina*, p. 243.) Commentators in general have considered this as a continuance of the curse upon a portion of the bitter waters, and found in it an allegory of the partial unbelief of the heathens. To me it seems an additional proof that the

* A very remarkable instance of the poetical association of physical change with religious and moral revolutions, is afforded by the context, Zech. xiv. 10, where, to exalt the dignity of Jerusalem, it is foretold that the whole hill country, from Geba in the north to Rimmon in the south, should sink into a plain, while Jerusalem should be lifted up. The geologist would be ill-advised who should examine the country to find traces of such a subsidence and elevation.

prophet had in view a physical change, which he extended just so far as would be beneficial to his country and no further.* If any one should say, How can one portion of a lake be sweet and the other salt? I might reply, that of a natural philosopher this was “a question to be asked;” of a poet, “a question not to be asked.” How can a stream of fresh water flow through the sea and not be made salt? Yet the poet prays for the fountain of Arethusa, if she would favour his song,

Sic tibi, quum fluctus subterlabere Sicanos
Doris amara suam non intermisceat undam.—VIRG. Ecl. x. 4.†

Is the privilege “quidlibet audendi” to be denied to the Hebrew poets alone? It may not, however, be absolutely necessary to have recourse to poetic license. The peninsula before mentioned, opposite to Engaddi, with its ford, nearly cuts off the southern from the northern portion of the lake. There may have been in the prophet’s days an actual separation between them, or he may have anticipated its construction. If, again, any one should ask, Whence could a stream be derived capable of sweetening the whole volume of the waters of the Dead Sea? the reply must be, Who will undertake to gauge the depth of a fountain which “came out from under the threshhold of the House of God,” or calculate the healing virtue of “waters which issued out of the Sanctuary”? They are not to be sounded by mortal line, nor analyzed by mortal chemistry.

In the midst of these bold poetic conceptions of the blessings to be bestowed on his native land, we may observe how strictly the prophet has conformed to local proprieties. Issuing from the eastern end of the Temple and flowing eastward, the waters would pass first through the desert regions in which the Convent of Mar Saba stands, and then reach the Dead Sea, between Eneglaim and Engaddi. Ewald has again marred these proprieties by making the waters flow through what he calls “the dry unwholesome valley of the Jordan.” Travellers speak differently of the fertility of this valley, according to the season of the year in which they have seen it, and its depth makes its heat intolerable and insalubrious to strangers in summer; but it was never associated in the minds of the writers of Scripture with ideas of drought and barrenness, and the map will shew that this was not the way in which a stream flowing eastward from the Temple would reach the Dead Sea.

K.

** In common with the other readers of the C. R., I am indebted to Mr. Yates for calling attention in your last number (p. 715) to the opinions of Mr. Lambert and Mr. Curzon respecting “the bitter apples of Sodom.” Had this been an ancient instead of a modern designation, I might have thought it not improbable that an oak-apple or oak-gall had given rise to the story. But Josephus implies, and Tacitus ex-

* The expression in the original, “they shall be *given* for salt,” ver. 11, points rather to the assignment of this portion of the sea to a beneficial purpose, than its being left under the curse from which the rest was redeemed. The word is used in the same way, Josh. xx. 8, of Bezer, which was *assigned* as a city of refuge.

† Pausanias (v. 7) had a just conception of the evidence to be produced for such a phenomenon. Τὸ διὰ τῆς θαλάσσης ιόντα, ἐνταῦθα ἀνακοινῶσθαι τὸ ὕδωρ πρὸς τὴν πηγὴν οὐκ ἔστιν ὅπως ἀπιστήσω, τὸν θεὸν ἐπιστάμενος τὸν ἐν Δελφοῖς ομολογοῦντά σφισιν.

pressly says, that the peculiarity of seeming fit for food, and yet vanishing when plucked into smoke and cinders, belonged to *all* the fruits and herbs which the shores of the Dead Sea produced. Till, therefore, at least one shrub or tree is found growing on those shores, the fruit of which dissolves into smoke and cinders, I must continue to think that what the later writers add to the accounts of Scripture is mere imagination, and that the so-called “apple of Sodom” has no prototype in Nature. The tree to which Mr. Yates refers does not appear even to have grown near the Dead Sea, but in the mountains, whose soil and atmosphere are very different.

**A THIRD CHAPTER IN THE HISTORY OF GEORGE MATHEWS,
alias DUNCAN CHISHOLM, LATE CLERK IN THE CHIEF SECRETARY'S OFFICE, DUBLIN CASTLE.***

“The earth is disquieted and cannot bear for a servant when he reigneth.”
PROVERBS.

I DID not wish to interrupt the narrative of the congregational wrongs inflicted by Mr. Mathews, till their termination by the passing of the Dissenters' Chapels Act, and now revert to cases of individual grievances, through his machinations, that took place at other times.

The first that I shall state is that of the Rev. James M'Dowell. He had been unanimously chosen in 1838, and regularly inducted into the congregation of Summerhill, in the county of Meath, as assistant and eventual successor of their aged minister, the Rev. David Trotter, and the usual memorial for grant of Royal Bounty, in the event of his surviving Mr. Trotter, forwarded by the Synod of Munster to Dublin Castle. The following were the instructions of Government in such cases at the augmentation of Regium Donum in 1803, and in force at the time of Mr. M'Dowell's appointment: “It was his Excellency's direction that when any person shall be appointed as assistant to the minister of any congregation, with the view that such assistant shall succeed to said congregation on the demise of the said minister, the same communication shall be made to his Excellency as is directed in the appointment of a minister to a vacant congregation; and when his Excellency shall have approved of the appointment of such assistant, no communication of his afterward succeeding to the congregation shall be deemed necessary.” These instructions of Government were strictly complied with; yet his Excellency was induced to decline his sanction of Mr. M'Dowell during the incumbency of Mr. Trotter, alleging, contrary to fact, that the application was unusual. The reply of his Excellency to the memorial sanctioned by the Moderator of Synod was felt to be unkind, and awakened fears respecting the future endowment of Summerhill. These fears were well founded; for, subsequently, the grant was refused to Mr. M'Dowell, whilst that of Mr. M'Corkle, of Limerick, under similar claims, was conceded. This was the only instance in which the appointment of a minister by our

* Continued from C. R. Vol. VII. p. 748.

body had not been fully recognized by the existing Government. Mr. M'Dowell was a young man of unexceptionable character—his appointment was in all respects regular—and his prospects of usefulness at one time flattering; but all his hopes were disappointed, and an amiable and exemplary young minister cast forth on the world with the stain upon his character of being thought unworthy of his Excellency's approval. This strange procedure can be thus easily explained:—Mr. Mathews, hopeless of moulding Mr. M'Dowell to his purposes, and anxious to have the situation filled with a creature of his own, prevailed on Government to withhold the Royal Bounty; and, through his machinations, the family of the aged minister, Mr. Trotter, having withdrawn their promised support, Mr. M'Dowell found himself without a home. In return for these services, Dr. David Trotter received the questionable honour and advantage of being appointed one of Mr. Mathews' nominal Trustees for the management of the Fund which Lord Carlisle (then Lord Morpeth) committed to him to promote orthodox Presbyterianism in the south of Ireland. The gross injustice of these measures was brought before the Synod of Munster at Clonmel, in 1840, when the most clear and decided sympathy for Mr. M'Dowell was felt and expressed by the meeting, and it was evident that the whole affair was about to be made public. Mr. Mathews, who was present, dreading the consequent exposure, solicited an interview with me, as a friend of Mr. M'Dowell,—said he felt deeply for the young man, and proposed, should the matter end there, to use his influence with Lord Morpeth to obtain from Government one hundred guineas, as some compensation for the disappointment and losses he had suffered. Mr. M'Dowell was advised and induced to accept the proposal; and Mr. Mathews, in conjunction with the Trotter family, has since been enabled to fill up the vacancy with a zealous and devoted partisan.

Hitherto Mr. Mathews had assailed only those who were opposed to the orthodox creeds; but as he was really devoid of all religious principle, and was deeply engaged in a system of plunder on his own account, he determined to overcome, without distinction, all those who stood in the way of his designs. The first victim belonging to his own religious party that he selected, was the Rev. A. Heron, who had been ordained minister of the revived congregation of Tipperary, under the auspices of Mr. Mathews and the so-called Presbytery of Munster,—that convenient and accommodating body which he had created for such purposes. Mr. Heron was a young man of decided Calvinistic opinions, and in so far very eligible for the situation; but he was also of high moral principle and of determined character, which proved serious disqualifications. Mr. Mathews had formed the scheme, with ulterior views, of requiring from candidates for the ministry a *verbal* assent to all the doctrines contained in the Westminster Confession of Faith, whilst they renounced *subscription* to human creeds and articles of belief. Mr. Heron had been brought up in the Presbyterian Seceding Church, where subscription had been strictly enforced, and was fully convinced of its advantages. His plain, unsophisticated mind was quite incapable of understanding these nice distinctions, and he consequently refused to remain in connection with a body that repudiated subscription to such an ancient and

venerable symbol. This, and his stern adherence to what he believed right, convinced Mr. Mathews that he was altogether unfit for his purposes, and he therefore resolved to have him removed without delay. In what manner this was effected, I shall now give in Mr. Heron's own words, in a letter addressed to me.

" You are aware that at Portlaw ordination I opposed his (Mathews') Jesuitical designs regarding the Westminster Confession. This mortified him. As a moral nuisance I must be got rid of—whether by fair means or foul, was of little consequence. They (Mathews and his followers) first attempted arousing Tipperary (Mr. Heron's congregation) to resist. This having failed, they resolved to starve me out by at once withdrawing the Mission grant of £20 a year, which went to qualify for Regium Donum. My resignation naturally followed; when in addition to the Mission money, Duncan deprived me of the current quarter's Bounty. Upon lodging my complaint to the Government, he surreptitiously procured the Under Secretary's signature to a document, stating that the Bounty in question went by right to my successor, who was the ordained minister at the end of the quarter when it became payable. This manufactured epistle being despatched, he proceeds to build upon it a superstructure that only Duncan dare attempt. He writes to the Free-Church (of Scotland) authorities from Dublin Castle, introducing himself as a pious elder of the Presbyterian Church in Ireland, who in the discharge of his official duties had been wantonly and falsely assailed by the Rev. A. Heron, then in the employment of their Missionary Board. He represented that not only had I made the most desperate attempt to arouse the supposed feelings of the Government against him, by referring to the Trust funds that he was so disinterestedly looking after, but that the Bounty claim, put forward so dogmatically, was wholly unfounded, and therefore dishonest. He thereby construed my claim into a crime, and quoted the Secretary's letter as proof of my guilt. Nor was this all; for as I had exposed his Trust-fund scheming, like an experienced old soldier, he turned my own sword against myself, by letting the Free-Church people know I was the nephew of a Dublin Unitarian minister, by whom he had been subjected to every species of annoyance. This he introduced quite in his own style; which, without directly expressing it, led to the inference that my malicious attack was to be attributed to a family pique, and that, having breathed a tainted atmosphere, it was very questionable whether even my professed orthodoxy were genuine. Though I had a unanimous call (to become minister of a Free-Church congregation) in my hand, the thunderbolt from Dublin Castle soon put an extinguisher on a poor probationer. No defence or explanation could avail—no assurance from the most eminent ministers of our Church could allay their suspicions. They concluded that the Free Church had no further occasion for my services; and handing me back my Irish credentials, they generously permitted me to return to the place from whence I came. Thanks to a gracious Providence, when one door shut, another opened; and though my reputation suffered for a time, even that the Treasury Commissioners have at last put to rights."

The Dublin Unitarian minister referred to by Mr. Mathews as "one by whom he had been subjected to every species of annoyance," was myself, and I am much flattered by the compliment which it implies. I regret, however, to find that my unfortunate nephew was doomed to bear the weight of my delinquencies. The doctrine of "*hereditary guilt*" was of course familiar to him from his creed; but he was taught to feel, in his own case, an extension of the principle, by being held responsible for *collateral depravity*. The facts are, that, as to religious opinions, I have long stood alone in my father's house, and have been looked upon with sorrow and estranged

affections on that account. With regard to my nephew, I have never attempted, directly or indirectly, to influence his mind. I never was asked or gave advice about his settlement at Tipperary, or the subsequent course which he followed there. I believe him to be as sincerely and warmly attached to his professed opinions, as I am to mine. His character is without a stain, and his labours in the duties of his office unremitting. Yet, because, with hereditary truth and firmness, he would not be a party to religious deception, nor submit to gross oppression and wrong,—and, above all, because he was the nephew of a man who had sinned against Duncan Chisholm in a way never to be forgiven, an attempt was made to destroy all his prospects of usefulness, and the “*Free Church of Scotland*” (what an abuse of language!) at the suggestion of an underling in the Castle of Dublin, trampled in the dust the rights of the people which they affected to support, and cast out a worthy, conscientious, highminded man, with his wife and children, on the world!

The next case of oppression to which I shall advert is that of the Rev. John Dill, a Presbyterian minister in Clonmel.

Mr. Dill had, somehow or other, fallen under the displeasure of this would-be great man, who eagerly sought an opportunity to humble and oppress him. By the rules for the endowment of congregations, ingeniously framed by Mr. Mathews, which could be enforced or relaxed at his pleasure, it was required as a qualification of the recipient to make an annual return, shewing that the congregation during the year had consisted of at least twelve resident Presbyterian families, or of fifty resident Presbyterian individuals. Mr. Dill thought that he had fulfilled both the letter and the spirit of the rule when he stated that his congregation consisted of *more* than the required number, without, however, specifying the exact amount. This kind of return had passed, without scruple, for eight years; but in the ninth, it was objected to by Mr. Mathews; and on the sole authority of an order from him to that effect, of which the Government were not informed, Dr. Cooke, the agent for Royal Bounty, thought himself justified in withholding the usual payment. Mr. Dill applied to the Government for redress, but in vain. They seemed resolved to uphold Mr. Mathews, even when he assumed to himself their authority. But Mr. Dill was one of a numerous race of Presbyterian ministers remarkable for that sturdy independence which will not tamely submit to injury and wrong. He was also so fortunate as to number in his flock a gentleman of influence, and energy, and indomitable perseverance (Mr. Wilson Kennedy), who with chivalrous zeal, for which I respect and honour him, devoted himself to the arduous duty of protecting his minister from oppression. When denied redress at the Castle of Dublin, where the star of Duncan Chisholm still culminated, he went to London, and having succeeded there in interesting some Members of Parliament, the matter was brought before the House of Commons, and after a long and tedious course, during which every difficulty was thrown in his way by those who wished to screen the delinquent, he accomplished his purpose, by obtaining justice for his friend, and re-establishing Presbyterian independence, that had been seriously endangered. And here I must correct an error into which those respectable papers, the Edinburgh Courant and Cham-

bers' Journal, have inadvertently fallen. "The detection," says Chambers, "which had baffled succeeding Viceroys, Secretaries and Statesmen, was at length accomplished by the persevering enmity, 'the patient watch and vigil long,' of two or three Dissenting ministers, who differed from Mr. Duncan Chisholm on certain recondite points of doctrine." If the allusion be here made, as I presume it is, to some Unitarian ministers who had been grievously oppressed by this Government official, as one of them I beg to say, that, delivered out of the hand of the spoiler by the Dissenters' Chapels Act, and too happy to be left in the enjoyment of the rights and privileges which legal injustice had spared, we had resumed those peaceful labours that had been interrupted by the fearful struggle, leaving our enemy to the reproaches of his conscience and the scorn and avoidance of all right-minded men. Some of us, even now, question the propriety of dragging his misdeeds more prominently forward when he has fallen; but I do feel, with others, that the time has arrived when, from duty to the public, the suborners of his hypocrisy and the abettors of his bolder crimes should be brought to the light of day.

Disappointed in his plans of aggression on our funds, he turned his thoughts to that very body of which he had long professed to be the friend and advocate, and by deep-laid schemes endeavoured to bring them under his control. His efforts were seconded by a numerous party among themselves, either his dupes or associated in his designs; and the time seemed to have arrived when Presbyterian ministers, with all their boasted independence, were called upon to bow the knee and kiss the hand of the bold adventurer who, having escaped from his pursuers, and in his flight passed through the barrack-room, found a secure asylum, from which he issued his commands, in the lower Castle yard! Mr. Kennedy, though in a minority in the General Assembly, struggled to save them from this degradation, and in the course of his efforts happily succeeded in tracing out the windings, and in finally unearthing this cunning fox. It required a man of strong nerve to encounter an opponent of such numberless resources, supported as he was by some of the leading members of the General Assembly, and wielding the powers of the Government. Such a man was Mr. Kennedy, an *orthodox Presbyterian*, who, regardless of names and professions, steadily persevered, in the midst of difficulties and discouragements of no common kind, "through good and through bad report," till he succeeded at length in unmasking hypocrisy.

Mr. Dill, naturally sore and indignant under a sense of injury, published two letters in the Northern newspapers to rouse the Presbyterians to a sense of the thralldom which was being prepared for them. In them he characterized the subserviency of certain clergymen to the dictation of a junior clerk at the Castle of Dublin, as humiliating and unworthy of men of independent minds. Mr. Mathews' Highland blood rose to boiling heat at being called "*a junior clerk and an underling*," and he resolved in his wrath to bring to condign punishment the man who dared so vilely to asperse him! When people are very angry, they seldom act wisely. Situated as he was, it was madness in him to provoke investigation; yet, with reckless daring, he appealed to a jury to compensate him for the injury done to his character, and to heal his wounded feelings by giving ample damages.

Mr. Dill, in defending himself, found it necessary to make every inquiry into the previous history of this man ; and though many of his discoveries were technically unavailable in a court of law, he succeeded in stripping him of his borrowed garments, and in exhibiting him to the world as *Duncan Chisholm, late solicitor and leather-seller in Inverness, who, having escaped from his pursuers, though a large reward was publicly offered for his apprehension, enlisted under a false name as a foot-soldier, and, passing through many changes, now paraded himself as George Mathews, Esquire, of Dublin Castle!* The ingenuity of Mr. Mathews' counsel guarded as much as possible against every approach to such dangerous ground, and successfully resisted on legal points all attempts at disclosing the early history of his client ; but sufficient oozed out, particularly regarding his hypocrisy in the case of Eustace Street, as deprived him of all claim to damages, and a verdict was given for the defendant. This was the first effectual check which he received in his long career of litigation, and it was ominous of the disclosures, so disastrous to him, that speedily followed.

The last Chancery-suit in which he was concerned, was instituted for the purpose of removing the Rev. Dr. Carlile, of Dublin, and other members of the General Assembly, from the trust, or participation in the much-litigated Eustace-Street or General Fund, ostensibly on the ground that they had been subscribers to the Westminster Confession. He had succeeded in excluding the Unitarians because they did not believe some of the doctrines contained in that book ; and now he endeavoured to exclude Dr. Carlile, and other members of the Irish General Assembly, because they expressed their belief in all its doctrines by *subscribing* to its contents. There was a small band of orthodox Presbyterians in the south of Ireland, especial favourites of Mr. Mathews, whom he had formed into an ecclesiastical body, and obtained for them the patronage of Government, who called themselves the Presbytery of Munster. These consisted of three former members of the old Southern Association or Synod of Munster, and several new men whom he had caused to be placed over certain mushroom congregations that had sprung up through his influence. These men *orally* professed their adhesion to all the doctrines contained in the Westminster Confession, but steadily repudiated *subscription* to it, and therefore called themselves "*Non-subscribing Presbyterians.*" Upon this ingenious and nice distinction, worthy a disciple of Ignatius Loyola, they set up an exclusive claim to the General Fund, which had been founded by men who rejected all human creeds and confessions of faith. Mr. Mathews was here also the Relator, and, had the attempt succeeded, would virtually have got into his hands this very valuable property. For, say the Treasury Commissioners in their printed Report, *the Presbytery of Munster "was created in 1840 into a separate body of the Presbyterian Church in Ireland by Mr. Mathews, as a medium through which he contemplated appropriating to his own management and trust sundry funds belonging both to the Government and the Presbyterian Church, as well as to carry out other fraudulent intentions."*

In his latest Chancery-suit, if we are to credit statements that have been boldly put forward, he was countenanced and encouraged by some very influential members of the Irish General Assembly. In

Letters to the Presbyterians of Ireland, by the Rev. Richard Dill, minister of Ormond Quay church, Dublin, lately published, I find the following, which I transcribe, without affirming either its truth or falsehood: "He (Dr. Cooke) was equally cognizant of the attempts in which Mr. Mathews had been engaged for years to alienate from the General Assembly the Eustace-Street Fund; and, so far from endeavouring to counteract these efforts, he took every occasion of vindicating and extolling Mr. Mathews; and within the last few weeks he came forward with a proposal which, had it been acceded to, must have alienated the Eustace-Street Fund from the General Assembly, and to a great extent placed it under the management of the Presbytery of Munster, and that whilst the trust-deed of that Fund is quite clear and decided in opposition to the claims of that Presbytery." He adds, in a note, "I have it on authority on which I can rely, that Mr. M'Crory has shewn the Moderator of Assembly letters from Drs. Cooke and Stewart, in which they recommend him to prosecute the suit in the Eustace-Street Fund case, in behalf of Mr. Mathews and the Munster Presbytery." In this matter the house appears divided against itself. The Chancery-suit was decided unfavourably for Mathews, who was abroad, a reluctant traveller, and his schemes, so long and ingeniously framed, were scattered to the winds.

I have occupied a large space in giving a history of some of the acts of Duncan Chisholm that related to the Presbyterian churches in Ireland, and shall endeavour shortly to unfold the strange power he had gained with the Irish Government and the General Assembly.

It is now a story of many years since the Unitarians in the Synod of Munster were made to experience the effects of his sinister influence in the Castle of Dublin. Previously to that time, from our peaceful habits and respectable social position, any representation we had occasion to make was courteously received. The first marked indication of a change occurred when a small minority in our body, encouraged by the Government, set at nought our authority. In 1840, when Mathews, for the purposes which the Treasury Commissioners have so strongly characterized, created the Presbytery of Munster, the interference of the Castle with our rights and privileges was peculiarly exemplified. The Rev. Dr. Sloane, of Cork, who had then joined himself to the orthodox party, in obedience to the orders he had received, with the new-born zeal of a recent proselyte, and in perfect keeping with his well-known, profound and habitual reverence for all great men, issued the following notice to certain recreant members of our body who would not submit to the dictation of Mr. Mathews, nor of the Presbytery which he had set up:

"Monkstown, Saturday, June 27, 1840.

"I am commanded officially to inform you that unless you attend a meeting of the *Munster Presbytery* to be held in Clonmel at 11 o'clock, Wednesday next, your *Bounty* will be suspended. I have only this moment received this note from the Castle of Dublin, and lose not a moment in communicating to you the same.

(Signed) S. HANS SLOANE,
 Clerk of the Presbytery of Munster."

The ministers, to whom this notice was officially addressed, disregarded the threat, and the Synod of Munster complained to the Go-

vernment of the attempted interference with their privileges; but no notice was taken of their remonstrance. On a subsequent occasion, when they appealed to the Lord Lieutenant, and solicited an interview by deputation, they were coolly handed over to a subordinate in office. And lastly, as has been already related, when the Irish Unitarians at large, implored the Government, that the name of the Attorney-General should be withdrawn from the unrighteous information filed against them by George Mathews, their prayer was rejected.

In fact, men in office here, during successive Administrations, and particularly Lord Morpeth, (now Lord Carlisle,) under the prevailing evil influence of this man, looked coldly on Unitarians. That nobleman, it is said, is attached to the section in the Established Church of England (for there are divisions amongst them, notwithstanding subscription to the Thirty-nine Articles) which rejoices in the name of "*Evangelicals*," or "*Saints*." These view Unitarianism with pious horror, and think it a sacred duty to oppose the progress of such a pestilent heresy. Mathews found out this leaning in his patron, and dexterously turned it to his own account. He suggested to him the great advantage to the cause of religion that would arise from missionary efforts in the south of Ireland, by men of *sound orthodox opinions*, and ultimately prevailed upon him, for such a purpose, to place in his hands, without any adequate control, nearly £5000 of the public money. Thus a large portion of a Parliamentary grant, made for Irish Nonconforming ministers *irrespective of doctrinal distinctions*, was diverted from its legitimate object, in favour of a *party*, and eventually became a rich source of corruption and plunder. In this case, Lord Morpeth was no doubt grossly deceived, but his religious predilections made him an easy prey. The conduct of Mr. Mathews in the case of Eustace-Street congregation, had been proclaimed by me in the principal newspapers, with my signature affixed, and the statement remained uncontradicted; yet, in the face of this charge of gross hypocrisy, and well knowing that he had fled from justice, and was here under a false name, he entrusted him with a large sum of the public money *for pious uses!*

Of a like character with this blind confidence were the acts of successive Lords Lieutenant, which the Report of the Commissioners of inquiry has brought to light. It appears that in the year 1842, some charges were preferred against Duncan, respecting the Tithe fund, of which he was the well-paid manager, and reports were in circulation then respecting his early life. A commission was appointed to examine into these matters. How he contrived to satisfy this Board, respecting the Tithe fund, when we read the late Report of the Treasury Commissioners, is not easily understood; but so it was; for he was a man of infinite resources. With regard to the evil reports of his early pursuits which were then investigated, the information supplied by Sir T. N. Redington to Mr. Sadlier, is meagre and unsatisfactory. We are told, indeed, that Mr. Mathews himself was examined touching these points; but in reply to the question of Mr. Sadlier, "whether the parties at Inverness, who originally preferred their charges against Duncan Chisholm, were made acquainted with the existence of the Board of inquiry," we have this very candid admission—"it is needless to add, that those parties who originally

preferred claims against Duncan Chisholm were not made acquainted with the existence of a Board of inquiry into matters with which they had no concern." Thus the imputation of fraud, forgery and flight, publicly made by Colonel M'Donald, of Ness Castle, was quietly passed over. Duncan, of course, gave a good account of himself; and this man of doubtful name, and no reputation, was pronounced by the Board to be "*a public servant of unimpeachable integrity;*" and a Lord Lieutenant gave it as his opinion, that "*he had been completely and honourably acquitted of every charge affecting his character*"! Thus fortified in his position, he went boldly on in his system of plunder.

When detection ultimately followed, and he had hastily absconded (in reply to a question of Mr. Hume, in the House of Commons, as to the amount of his defalcation), Sir W. Somerville is reported to have answered—"It was, he believed, something about from £20 to £30." Now, I do wonder if Sir W. S. was so very *green* as to believe that a clever, unprincipled fellow like Duncan, whose hand had been in the public purse from time to time for years, would have withdrawn it with so paltry a sum in his grasp! The explanation, however, was deemed satisfactory, and appeared greatly to extenuate his offence; the question seeming to be merely the *amount of deficit*, and not the *breach of trust* which had been committed. It reminds me of the story of a young unmarried woman, servant in a respectable family, who was so unfortunate as to prove with child. She was of course dismissed from her situation; but after her confinement, on applying to be received back, being refused by her late mistress on the ground of her immorality, offered this extenuating plea—"I do assure you madam, it was only a *very little child*!" But Duncan's was not a *very little plunder*.

From the Report of the Treasury Commissioners it appears, that he had the sole management of the CONCORDATUM AND CIVIL LIST FUNDS, amounting to upwards of £6000 per year, for the period of eleven years; with regard to which they say, "the books were so irregularly and imperfectly kept, and so interpolated, they would, were they to stand alone, afford ample and conclusive evidence of Mr. Mathews' fraudulent practices." "We have been enabled to ascertain various irregularities and abuses, and to detect numerous acts of gross malversation on the part of Mr. Mathews." It appears, from the same authority, that he placed on the Concordatum list the names of *thirty-two persons*, his own friends, including his wife's sisters. He continued on the list the names of others whom he knew to be dead; and he forged, or procured to be forged, their signatures. He was in the habit of employing, from year to year, fourteen messengers, besides clerks, who received and handed to him the money for 116 annuitants; so that the amount of plunder during eleven years, in this department alone, must have been very large; but his accounts were so mystified, that no specific sum could be named by the Commissioners.

With regard to the TITHE FUND, for the management of which he received the large sum of £10 per week, in addition to his other emoluments, the Commissioners report, "*that if Mr. Mathews had not, in the majority of cases, withheld or suppressed the proofs con-*

firmatory of the fact, we should have discovered that sums to a large amount, in the aggregate, had thus passed through or remained in his hands, though any attempt to pursue the inquiry with a view to define and point out the specific cases, or the amount of fraudulent misapplication by Mr. Mathews of Tithe monies, would now be wholly unavailing." The ascertained defalcation under this head amounts to £551. 13s. 6d.

TRUST FUND. This was the fund created by Lord Morpeth for promoting Calvinistic Presbyterianism in the south of Ireland. It was purposely so mixed up with the Regium Donum paid into the hands of Mr. David Hutcheson, agent for Regium Donum to the Seceding Presbyterians, that it is impossible to disentangle them. It appears, however, that credit is taken for the salaries of three missionaries in the south (who never had an existence), amounting to £623. 1s. 10d., and the Commissioners conclude by saying, "*We beg to state that it is quite out of our power to arrive at any satisfactory result as to the extent of the frauds committed by Mr. Mathews in relation to the funds in question.*"

CONGREGATIONAL LIBRARY FUND. This was purely a fraud upon the public, as no Congregational Library ever received a farthing on that account, and the Commissioners report, "*We are of opinion that the monies actually paid to Mr. Mathews out of this fund, were fraudulently misapplied by that individual, amounting to, in all, £1168. 18s. 3d.*"

REGIUM DONUM FUND, for the endowment of Presbyterian congregations in Ireland. This fund was specially placed under the management of Mr. Mathews, for which, in addition to his other salaries and emoluments, he received from Government £200 per year. The agents for the distribution of this bounty are, Dr. Cooke for the Synod of Ulster, Dr. Montgomery for the Presbytery of Antrim and the Remonstrant Synod of Ulster, Rev. Joseph Hutton for the Synod of Munster, and Mr. David Hutcheson for the Secession Synod and Presbytery of Munster.

The Commissioners report, that "in the Presbytery of Antrim and the Remonstrant Synod of Ulster, of which the Rev. Dr. Montgomery is agent, and in the united Synod and Presbytery of Munster, of which the Rev. Mr. Hutton is agent, we have not traced any irregularities, nor the issue of larger sums on the quarterly estimates than were actually due;" so that it appears Mr. Mathews did not attempt any fraud on the public through the instrumentality of these Unitarian agents.

"In the Synod of Ulster," say the Commissioners, "of which the Rev. Dr. Cooke has been agent, we have discovered that the sum of £900. 4s. 11d., being the amount of accumulations in his hands on nine quarters' imprests during the years 1846, 1847, 1848, had been remitted to him by Mr. Mathews, in a letter of credit, dated 20th April, 1848, on the Bank of Ireland, copy of which, endorsed by the latter, together with sundry other papers connected with this fraudulent transaction, is herewith annexed, and which remittance Mr. Mathews has appropriated to himself, though in a letter to Dr. Cooke he states that it was applied for to be credited in the miscellaneous estimates.

"This extraordinary accumulation in an agent's hands, during so short a period, was manifestly placed there from time to time by Mr. Mathews for the purpose of withdrawing it at a favourable opportunity for self-appropriation; and we cannot help regretting that Dr. Cooke should not, during the

two years and a quarter that this large sum was in the course of accumulation, have periodically accounted for it in his current quarterly estimates, or brought it in some way under the notice of the Government: indeed, we consider that he would have been fairly responsible for a sum so irregularly remitted to a subordinate agent of the Castle, without making any official notification whatever to the Chief Secretary on the subject, had he not exhibited the annexed letter of 13th April, 1848, signed by the assistant under Secretary, to which is attached an account current, in the handwriting of Mr. Mathews, and initialed by Mr. M'Kenna, from the tenor of which Dr. Cooke seems to have been virtually justified in remitting this balance as he did, though it appears to us that the directions regarding its disposal may well have been inserted after the signature of the assistant under Secretary had been affixed, it being in evidence that it was surreptitiously obtained, and that no record whatever of these two documents exists at the Castle."

It appears, from the Commissioners' Report, that the warrant of appointment of the agents for the distribution of Regium Donum directs, "*that all surpluses on the quarterly estimates in each agent's hands, should be paid into the fund instituted for the benefit of the widows and orphans of the Synod.*" Had Dr. Cooke obeyed these instructions, the Widows' Fund would have been materially benefited, and he would have been spared the pain and mortification of finding that he had been made the unconscious instrument of defrauding the public, and the dupe of a designing man in whom he had placed unlimited confidence.

Mr. David Hutcheson, however, the other orthodox agent of Regium Donum, seems to have been generally employed by Mr. Mathews when money was required for any of his purposes. In his hands was placed Lord Morpeth's donation for Trinitarian Presbyterians exclusively; likewise the Congregational Library Fund, the very existence of which, we are told in the Report, "was kept a profound secret from the whole Presbyterian body by Messrs. Hutcheson and Mathews during the long period of thirteen years;" whilst, from these sources, Mr. Mathews' drafts were duly honoured. The Commissioners make frequent references, in strong terms of disapproval, to transactions in which Mr. Hutcheson was mixed up, of which the subjoined are examples:

"At the commencement of our proceedings, and before we had acquired much insight into the multifarious and complicated transactions in which Mr. Mathews had been concerned, and when, in fact, we were merely, as it were, groping our way, without much to guide us, through the tortuous intricacies of his numerous and scarcely-to-be-credited frauds, Mr. Hutcheson, the Government agent to the Seceding Synod, presented himself for examination, and from the favourable character we had received of this gentleman, we were disposed at first to place every reliance on his evidence; but we regret to say that, in the progress of our inquiries, we had sufficiently cogent reasons for altering our first impression, and also for being very much dissatisfied with his want of candour, seeming unwillingness to afford information, and most strange contradiction, as well as his complete obliviousness of the most striking and important transactions in which he was a principal actor, none of which we could possibly attribute to a mere want of recollection, a plea he invariably put forward to account for dereliction of duty, or to evade further scrutiny, all of which tended considerably to embarrass and retard our proceedings." "In the Secession Synod, of which Mr. Hutcheson is agent, we have not been enabled to ascertain the correctness of his transactions for this service with Mr. Mathews, as he declines to answer our query on the subject; but as he has been the medium through which Mr. Mathews has extensively

carried out his malversations, we would strongly recommend that Mr. Hutcheson be called upon to render detailed accounts of all the public monies that have passed through his hands since the year 1837. This gentleman's quarterly estimates may have likewise been made the medium of fraud, as in the afore-recited case of Dr. Cooke."

In the salaries of clerks employed in the Tithe fund, we find that, according to the Commissioners, he defrauded the Government of no less a sum than £2245. 10s. 9d. And, in a subsequent part of the Report, it is stated, that he charged at the rate of two pounds per week, each, for three other clerks, who only received from him thirty shillings each,—thus plundering these poor young men of their wages, and pocketing £102. 5s. yearly.

From all these statements, I think it is very plain that, instead of the paltry sum of £20 or £30, according to Sir W. Somerville's estimate, if we were to say £20,000 or £30,000, we should be much nearer the amount of Duncan Chisholm's defalcations. Besides these rich returns from his corruptions, he most probably was well compensated for his assiduous labours in the various Chancery-suits of which he was the promoter. The parties chiefly benefited would surely not be ungenerous, and have doubtless cast many a fat bone to the persevering jackal, who scented out and hunted down their prey.

Let us, if we can, calmly and dispassionately consider the course followed by the Government of the country in these strange and complicated transactions. A soldier in a marching regiment, who, from his acquirements, had obviously been better educated than persons in his situation usually are, and consequently, from his degraded position, of doubtful character, had the good fortune to attract the notice of some persons in authority in the Castle of Dublin. It does not appear that any strict inquiry was then instituted into his previous habits and pursuits; and though a dark cloud rested upon his early days, he speedily emerged from the obscurity of the guard-room—gained the favour of the Government—was liberally endowed—and became the associate of nobles and gentlemen. His influence became so powerful, that his favour was the sure road to preferment, and his displeasure was ominous of evil. So unbounded was the confidence reposed in him, that he was enabled to plunder almost every department of the public service; and, with an ingenuity and a success rarely equalled, to carry on a system of multiplied frauds, for a series of years, without detection. In the course of time, some suspicions did arise as to his honesty, and rumours began to be circulated about his previous life and conversation. His Excellency, Earl de Grey, appointed Commissioners to investigate these charges; yet, such was the address of Mr. Mathews, that he completely baffled, at that time, all inquiry. And though compelled to acknowledge that he had fled from Scotland, and enlisted under a false name, he prevailed on this most indulgent Board to pronounce, in 1842, "*that he was a public servant of unimpeachable integrity!*" His Excellency approved of this finding; and though many circumstances had in the mean time arisen to fix the imputation of guilt upon this delinquent, the present Lord Lieutenant, in 1849, concurred in the previous decision, and refused any new inquiry as "*uncalled for on any public ground.*" What the precise amount of duplicity may be which, in the estimation

of these honourable Commissioners, disqualifies a man for holding a confidential situation in the Castle of Dublin, does not appear in their Report; but I presume, from former and recent circumstances, that it must be large indeed.

Again: This man had been publicly branded with the odious crime of religious hypocrisy, for the purpose of enabling him more successfully to plunder the Unitarian congregation of Eustace Street; but as, in the opinion of some religionists, "*the end sanctifies the means,*" this base attempt did not deprive him of the countenance and support of Lord Carlisle, then Chief Secretary, who encouraged him in his pious labours to put down "a sect every where spoken against," by placing unreservedly in his hands a large grant of public money. Thus fostered, he went on in his course; and when the Unitarians, through the good providence of God, were rescued from his pitiless grasp, he turned upon some of his own party, who had rendered themselves obnoxious to him, and by the aid of his obsequious creatures in the General Assembly, and of his position at the Castle, was preparing to erect a despotism of the most absolute and humiliating kind over the orthodox Presbyterian Church of Ireland. Thus was verified the case of which the Prophet speaks, for which the earth is disquieted and which it cannot bear, when rulers have transferred their powers to unprincipled and insolent subordinates, "*and a servant reigneth.*"

Upon a review of these extraordinary transactions, in which "truth is stranger than fiction," I cannot but arrive at this conclusion, that the successive Irish Administrations, who, with the knowledge of this man's early history and subsequent baseness, not only continued him in office, but by the unbounded confidence reposed in him, afforded him such facilities for a long course of systematic plunder, in various departments; and who, in utter disregard of earnest supplication and remonstrance, consigned a most respectable and unoffending class in the community to the tender mercies of such a man, grossly neglected their duties, and abused the high powers conferred upon them for the general good.

I come now to the closing scenes of this strange, eventful drama.

The circumstances of the fictitious name and no longer doubtful character of Mr. Mathews, had been publicly referred to, and freely commented on, at a meeting of the General Assembly in Belfast, July 1849; nor was any satisfactory explanation given of these grave imputations. To remove the unfavourable impression which such reports had created, an earnest request was made by some of his ardent admirers that he would sit for his picture, that it might be engraved and preserved as a memorial of such a public benefactor. He condescended to comply with their wishes; and a very striking likeness of him, in juxta-position with his friend, Rev. Dr. Kirkpatrick, of Mary's Abbey, Moderator of the General Assembly, adorned for a time the print-shops of the city. It has latterly disappeared, and is now perhaps in the hands of the Detectives, who are anxiously looking out for the original.

The next movement was, to prevail on his party to give him a public entertainment, which, by a liberal issue of tickets at his own expense, he succeeded in effecting. The details of this meeting, furnished

by a correspondent (probably Mathews himself), are given in the *Banner of Ulster*, Nov. 16, 1849, and deserve to be recorded as examples of the extent to which unblushing effrontery, religious cant and abject servility, may be carried. Mr. M'Crory, who had been, Mr. Mathews' solicitor in his various Chancery-suits, filled the chair. His faithful followers, the Presbytery of Munster, as in duty bound, mustered strong on the occasion, to do suit and service to their master,—Dr. Sloane alone excepted, who was in delicate health, and whose warmth was rapidly cooling down under the chilling influence of a hydropathic establishment. The rest answered to their names, as follows: Revds. Ferris, M'Cance, Cleland, Craig, M'Culloch, Wilson; Elders Barker, Dr. Trotter and Dr. Walter. The Rev. Dr. Cooke from Belfast, and Mr. Hutcheson from Tanderagee, agents for Royal Bounty, whose friendly intercourse with Mr. Mathews has been already recorded, graced the meeting. The Rev. Dr. Stewart, of Broughshane, who had been invited, sent an apology for his unavoidable absence, —whether prompted by his natural sagacity, like the rats who abandon a ship no longer sea-worthy, I know not, but his chair was vacant on the interesting occasion. The laity of other churches were fitly represented by Mr. William Todd and Mr. Lang, elders from the Scots Church, Adelaide Road, Dublin; Mr. P. D. Hardy, deacon of Zion Chapel, Dublin; and Mr. Vigors, of the Established Church, from Carlow. These assembled to do equal honour to themselves and to Mr. Mathews. The solemn duties of this religious banquet were ushered in by a psalm and prayer. An address from the congregation of Union chapel, Dublin, of which he was an elder, was next presented to him, containing the following, amongst other flattering sentiments:

“A Presbyterian by birth, education and connection, you have devoted your life's best energies, both in your private and official capacity, to the venerated Church of your fathers; but your zeal has been unsectarian, and tempered with the charity of the gospel. You have fraternized in hand and heart with all those who love the Lord Jesus in sincerity.

“Great was our grief when, during the prevalence of the fearful epidemic with which the city was lately visited, you were suddenly and severely affected with it. Ceaselessly were our petitions addressed to the Great Arbiter of all events, that your valuable life might be spared; and He, wise in counsel and powerful in working, acceded to our request, and mercifully and *marvellously* raised you from your affliction. This is cause of the deepest gratitude to the Father of mercies.”

To this, and other such profane adulations, Mr. Mathews of course, in whose particular case we find a *miracle* had been wrought, to save him for future valuable services, made a suitable reply. The parties, having thus relieved themselves of such abominable profanity, proceeded in due order to the banqueting-room. The after-dinner orators vied with each other in their flatteries of the man who had been held up to public scorn as a detestable hypocrite, without an attempt at defence, and who was then charged with being a self-convicted man, who had fled from justice! Thus ended the entertainment got up to clothe him with honour and his enemies with confusion. But it totally failed in its objects. A short time brought further delinquencies to light; and it proved, in reality, a farewell repast, ere he entered once more on his travels, and tried to hide his guilty head in some unknown land. To the very latest hour of his stay in Dublin,

he wore the garment of hypocrisy, and affected the greatest zeal in the cause of religion. I have it on good authority, that very shortly before he absconded, he delivered a most edifying lecture to some Association, in the presence of Dr. Kirkpatrick, Moderator of the General Assembly, and other pious men, on the duty and advantages of Prayer. This occurred on Wednesday, and on Saturday he was nowhere to be found!

It is quite evident, from what I have stated, that a general and well-concerted effort was made, under colour of law, but in violation of justice and in disregard of mercy, to overwhelm an obnoxious party in Ireland, who presumed to think for themselves, and amongst whom the spirit of religious freedom still found a resting-place; and that the fitting agent in this enterprize was the daring and unprincipled man, the chapters of whose history I am now writing. The parties by whom he was instigated and supported, as he boasted, were certain members of the then Church of Scotland and their dependency the Synod of Ulster, and his boast was confirmed by Dr. Horner, and by subsequent events. He continued to hold his place, after his hypocrisy had been revealed, as one of the elders of the Presbyterian General Assembly; and the Chancery-suits, in which he was the Relator, were carried on by Mr. M'Crory, the solicitor of that Assembly. In all their movements they were aided in every way by its leading members—had free access to its books and records—the tin boxes, labelled with the name of that reverend body, were ostentatiously exhibited in the Court of Chancery; and when the Legislature was about to interpose to shield us from persecution, it is notorious that its ministers made use of every effort, “worked heaven and earth,” to defeat the purposes of justice and humanity. At a meeting of the Assembly, held in Belfast, March, 1844, a deputation, in which the names of Mathews and M'Crory are conspicuous, was appointed to proceed to London, *ostensibly* on the subject of the Marriage Act, but *substantially* and *really* to do their utmost in arresting the progress of the Dissenters’ Chapels Bill. At the same meeting, the Assembly appointed a day of special religious exercises in all its congregations, on which petitions to the Legislature against us were to be submitted for signatures. We have a very ancient precedent for such observances. *When Ahab, the king, had matured his plans of robbery, he proclaimed a fast, and accused Naboth of blasphemy, as a preparatory step to his seizing upon the little vineyard of the Israelite, and despoiling him of the inheritance of his fathers.* The public in England were astonished and shocked at the story of our wrongs. The case of Mrs. Armstrong, the bereaved widow, for whose support a fund had been created by Unitarians, and whose house our modern Pharisees would have devoured, and then for a pretence made long prayers, awakened the indignant feeling of an assembled Parliament. To calm the storm that had thus been raised, Mr. M'Crory (Duncan Chisholm’s solicitor), at a meeting of the Assembly in Londonderry, exclaimed, with all the apparent warmth and sensibility of injured innocence, that “*Unitarian property they would neither touch, taste, nor handle;*” whilst the venerable Assembly itself, in a petition addressed to the House of Lords, had the hardihood to affirm, in the face of unnumbered facts, “*that they never sought, nor proposed to seek, one farthing of Unitarian property,*

and they never intended to be the spoliators of the widow or the orphan." Yet it is an incontrovertible fact that Serjeant Warren, in the suit against Eustace-Street congregation, was instructed to claim, on the principle of accretions, *all the funds, whether Trinitarian or Unitarian*; which called forth from the Lord Chancellor the strong observation, that "it might be lawful and necessary to give them, but it would not be very just." It is a fact that Mr. M'Crory, who, with virtuous firmness, was determined not to "touch, taste or handle," that accursed thing, Unitarian property, amended the information in the case of Strand Street so as to include within its merciless grasp the pious fund which Unitarians had raised and allocated for the support of Mrs. Armstrong and her fatherless daughters!

Some of the Presbyterian laity were shocked at these proceedings; but I blush for my profession whilst I record it, that, as in the city of abominations, there were not ten pure men found to atone for its pollutions; so, out of 473 ministers of the General Assembly, there was not *one* who ventured publicly to repudiate the deeds of Duncan Chisholm and his associates, that have covered their church with lasting reproach and shame.

When the shadows of days long since departed flit across my thoughts,—of early intimacies formed and cherished when life was new, and under other auspices,—of the interchange of kind offices and warm affections amidst diversities of creed,—and again, when "a change comes over the spirit of my dream," and I find all such youthful attachments given to the winds, all the ties and obligations usually held sacred amongst men, violated and trampled in the dust,—whilst I mourn over the desolation, would that I could ascribe it to the power even of a gloomy and fierce enthusiasm! There is something in the very sternness of bigotry, sacrificing its feelings, wrapping itself up in its own dark mantle, and refusing to listen to the soft pleadings of humanity, that demands a portion of our respect and pity, whilst we wonder and condemn. But it is far otherwise when we see it coldly and cautiously entering into a league with men who have not the apology of fanaticism or mistaken principle to offer; but, for their own dark purposes, scrupling not to resort to the vilest schemes—to violate the sanctities of social intercourse—to profess friendship only to delude—and to pollute the very house of God by the mockery of prayer! Such an one was Duncan Chisholm; and yet to him are we chiefly indebted for our present peace and security. Had he not instituted the proceedings I have mentioned, for his own base purposes, the statutes of an intolerant period, and the vile precedents of religious bigotry, would have remained suspended over us, ready to fall on their unconscious victims; but, through a merciful Providence, they are now repealed, and we are enabled freely to entertain and freely to express our religious opinions. "As for him, he thought evil against us, but God meant it for our good;" and he is now, for his sins, "a fugitive and a vagabond on the face of the earth."

Dublin, Dec. 12, 1851.

J. C. LEDLIE, D.D.

ON THE BOOK OF JEREMIAH.

No Hebrew writer has left us so many particulars of his own life as Jeremiah. He was a native of Ananoth, a town near Jerusalem. His father was a priest there; and thus he felt that he was chosen by God for the prophetic office even before he was born into the world. He began to preach in the thirteenth year of Josiah, king of Judah, or B. C. 629 (i.). After a short time he visited the capital, and called upon the people of Jerusalem to leave their Assyrian and Egyptian idols and to return to the God of their fathers. The Pagans never changed their gods, but the Israelites had forsaken Jehovah (ii.).

He mourns over faithless Judah as more guilty than rebellious Israel. But if they return to their God they will be received; Jerusalem will be called Jehovah's throne; nations will resort to it; and Israel and Judah will be united (iii.).

He threatens Jerusalem with a great evil which Jehovah will bring from the North,—when the cities shall be laid waste, the priests shall be amazed and the prophets confounded. The destroyer will come like a storm, with chariots like a whirlwind, and horses swifter than eagles. At the noise of horsemen and bowmen the cities are forsaken. Men flee into the thickets and to the rock (iv.). If God could find in Jerusalem only one man doing justice, he would spare the city. But Israel and Judah have denied Jehovah, therefore he will bring down upon them a nation from afar, whose language they do not understand, who will lay waste the country and kill their sons (v.). The prophet advises the people to leave Jerusalem, to light the beacon on the hills, for destruction is coming from the North. The enemy will hew down trees and raise a mound against Jerusalem; and unless the people repent of their sins, it will be made a desolation (vi.).

At another time Jeremiah, standing at the gate of the Temple, calls on the people to repent. He reminds them how Shiloh, the capital of Samaria, had been destroyed for its idolatry; and if Judah continues to make cakes for the Queen of Heaven, they will be destroyed like Israel. He tells them to mourn for God's wrath; there will be slaughter in the valley of Hinnon (vii.). The graves of their kings will be broken open. The snorting of the enemy's horses is already heard from Dan (viii.). He wishes that his eyes were a fountain to weep for the slain, or for a lodge in the desert, that he might not see the people's sin and punishment; for Judah will be punished with Egypt, and Edom, and Ammon, and Moab (ix.).

Jeremiah's reproaches against his countrymen's idolatry, and his melancholy forebodings of the coming woe, gave great offence to many. The men of Ananoth, his native town, plotted against his life, and, he says, he was led like a tame lamb to the slaughter. They threatened to kill him if he continued to prophesy in the name of Jehovah. But he escaped, and forsook his home and his inheritance (xii.).

He perhaps then fled to the banks of the Euphrates, whence he continued to reproach the obstinacy of the people (xiii.). He wept for their misfortunes and his own. He was an outcast; though he had neither borrowed nor lent money, yet every one cursed him (xv.). But while he foretels their captivity, he also foretels their return.

He says, that hereafter, forgetting the escape from Egypt, they will call God Jehovah, who brought Israel from the land of the North (xvi.).

He afterwards preached in Jerusalem and in Tophet, in the neighbourhood (xix.). Once, on coming into the city to preach, Pashur, the priest of the Temple, heard him, and put him into the stocks at one of the Temple gates, called the high gate of Benjamin. But he was released the next day. He then prophesies that Pashur and all his house will be carried captive to Babylon (xx.).

In the beginning of the next reign, Jeremiah goes to the palace, and tells Jehoiakim to do justly, or his house shall be overthrown. Shallum, or Jehoahaz, the son of Josiah, who has been carried into Egypt, will not be allowed to return. Josiah was a just ruler; but Jehoiakim will die unlamented. Coniah, or Jeconiah, his son, will be taken captive to Babylon (xxii.). Jeremiah then threatens the rulers of the people and the prophets, and reproaches them with their evil doings. He tells the people not to listen to the prophets. But God will hereafter raise righteous shepherds, and a branch of the house of David, a king under whom Judah shall be saved and Israel dwell in peace (xxiii.).

In the first year of the reign of Nebuchadnezzar, Jeremiah more exactly prophesies that Judah will be made captive and serve the king of Babylon for seventy years, after which the Chaldees will themselves be overthrown (xxv.). For thus foretelling ruin to his country, and that Jerusalem would be desolate like Shiloh, the priests accuse him before the princes of the people as worthy of death. But he is saved by Ahikam (xxvi.).

When Nebuchadnezzar entered the country in his march against king Jehoiakim, among others who fled to Jerusalem for safety was a body of men called Rechabites, who dwelt in tents without tilling the soil, and who drunk no wine. Jeremiah praises them for their obedience to the religious customs of their race, and promises them that when the disobedient people of Jerusalem are cut off, they shall be spared (xxxv.).

For thus threatening the people and the rulers, Jeremiah was put in prison. He there employed Baruch as a scribe to write down for him in a book what he wished to preach to the people; and he sent Baruch to read it on a fast-day at the Temple gate. But the king sent for the book and had it burned; and he would have seized Baruch and Jeremiah, but the rulers let them escape. Baruch continued with Jeremiah, and again wrote down for him what had been burned, together with other prophecies (xxxvi.).

Among the prophecies then written down by Baruch were probably those about the foreign nations, from chapter xlvi. to xlix. 33. The first is against the Egyptian army, under Pharaoh Necho, which was defeated at Carchemish, on the Euphrates, by Nebuchadnezzar, in the fourth year of Jehoiakim, B.C. 608. The next is on the intended invasion of Egypt by Nebuchadnezzar (xlvi.). The third is against Gaza and Askalon and the land of the Philistines, indeed against the allies of Tyre and Sidon (xlvii.). The fourth is against Moab, who shall be ashamed of their idols (xlviii.). The fifth is against the land of Ammon; the sixth against Edom, from Teman to Dedan; the seventh against Damascus; and the last against Kedar and Hazor, in Arabia (xlix. 33).

When Zedekiah came to the throne, and was threatened by the Chaldee invasion, he sent to Jeremiah, and asked him to inquire of Jehovah as to the event of the war. But the prophet gives him a terrible answer,—that God will fight against him, and deliver into the hands of Nebuchadnezzar all that escape the famine and the sword (xxi.). He has a vision of good figs and bad figs, and is told that Jeconiah, and those who have been carried off to Babylon, are better and will fare better than Zedekiah and those who are left in Judea, and those that flee into Egypt (xxiv.). He strongly urges that the nation should submit quietly to the king of Babylon. God had given them and the neighbouring nations into the hands of Nebuchadnezzar, and those are false prophets who say that the captivity will be over shortly (xxvii.). In the fourth year of the reign, Hananiah of Gibeon prophesies to the people that within two years the captives shall be brought back from Babylon. Jeremiah tells him he wishes it might be so, but it is not true (xxviii.). And he then writes a letter to the elders and people in captivity, telling them that it is God's wish that they should build houses and plant gardens and live quietly in Babylon, for seventy years must be completed before the return (xxix.). Nevertheless, he says, they will hereafter be brought back home, and the city will be inhabited as of old (xxx., xxxi.). And Babylon will be conquered by the Medes (li.).

In the tenth year of Zedekiah, the eighteenth of Nebuchadnezzar, when the Chaldee army was besieging Jerusalem, and Jeremiah was in prison as a traitor for his advice to submit to Nebuchadnezzar, his cousin offers to sell him the family farm at Ananoth. It was then in the hands of the enemy; but Jeremiah bought the farm in full trust that one day the kingdom would be delivered from the enemy to whom he was then advising them to submit (xxxii.). And from his prison he declares, that hereafter Jerusalem will be restored, and there shall never be wanting a king from the house of David to sit upon the throne, with priests and levites to offer burnt-offerings in the Temple (xxxiii.).

He tells king Zedekiah that the Chaldees will be successful and carry him away as a prisoner. The king then made a proclamation in his distress that all the Hebrew slaves shall be set free. But the princes did not set them free, whereupon Jeremiah tells them they will be given up to sword and pestilence and famine (xxxiv.).

When Pharaoh Hophra, king of Egypt, sent an army to the relief of Jerusalem, the Chaldees retire; but Jeremiah says that it is only for a time, and that they will burn the city. He goes forth, however, when the besieged open the gates, to take possession of the inheritance which he had bought at Ananoth; but a captain of the guard puts him in prison on suspicion of his intending to desert to the Chaldees (xxxvii.). He is then let down by cords into the dungeon-keep of the prison to perish, but is saved by the Ethiopian eunuch, and he repeats to the king in private his advice to give himself up to the Chaldees (xxxviii.). Jerusalem is then taken by Nebuchadnezzar; Zedekiah attempts to escape, but his eyes are put out, and his sons are slain (xxxix.). Jeremiah has leave given him by the conqueror to go free to Babylon, or to remain in Jerusalem with the few that are left under the command of the Chaldee governor; and he chooses to remain (xl.).

Shortly afterwards, Johanan and a few others rebelled against the

Chaldees (xli.). They applied to Jeremiah to learn from him God's will as to what they shall do; whether they shall be able to resist their oppressors, or whether they should flee into Egypt. Jeremiah told them that if they went into Egypt they would perish, but if they stayed at home they would be successful in their struggle against the foreign governor of Judea, and be safe (xlii.). But they did not believe him. They before thought him a traitor when he advised submission to Nebuchadnezzar, and they now think him a traitor when he advises them to resist. So Johanan retreats into Egypt, and carries Jeremiah prisoner with him. And at Tahpanhes or Daphnæ, the first Egyptian town they come to, Jeremiah prophesies that Egypt will be defeated by Nebuchadnezzar (xliii.). He afterwards adds that Hophra, king of Egypt, will be given up to his enemies, as Zedekiah had been given up to Nebuchadnezzar (xliv.).

The last chapter (lii.) is an account of the destruction of Jerusalem by Nebuchadnezzar.

The LAMENTATIONS of Jeremiah are mournful poems on the conquest of his country and on his own misfortunes. They may have been written while he was living in Egypt. They are more regular and finished than his other writings. In the first and second chapters the verses are of three lines each, in the third chapter of two lines each, in the fourth chapter of four lines each, and in the fifth chapter they are of two lines each.

SAMUEL SHARPE.

THE LATE G. W. WOOD, ESQ.

A TABLET has just been placed in Brook-Street chapel, Manchester, to the memory of the late GEORGE WILLIAM WOOD, Esq., M.P., by his son, William Rayner Wood, Esq. It records in just and felicitous terms the principal events of Mr. Wood's public life.

IN MEMORY OF

GEORGE WILLIAM WOOD, ESQUIRE, F.L.S.

ELDEST SON OF THE REVEREND WILLIAM WOOD, F.L.S., OF LEEDS,
BORN AT LEEDS, JULY 21, 1781.

HAVING ENGAGED EARLY IN LIFE IN COMMERCIAL PURSUITS,
AND HAVING ATTAINED BY THEM AN HONOURABLE INDEPENDENCE,
HE QUITTED THE PURSUIT OF WEALTH FOR THE NOBLER OBJECT OF PUBLIC
USEFULNESS.

AFTER MANY YEARS OF ACTIVE EXERTION IN THE PURLIC BUSINESS OF THE TOWN
OF MANCHESTER,

HE SAT AS MEMBER FOR SOUTH LANCASHIRE IN THE FIRST REFORMED
PARLIAMENT,

AND WAS AFTERWARDS ELECTED MEMBER FOR THE BOROUGH OF KENDAL IN TWO
PARLIAMENTS.

A PROTESTANT DISSENTER
BY BIRTH, EDUCATION, AND THE CONVICTION OF RIPENED YEARS,
IN POLITICS

A WHIG OF THE SCHOOL OF CHARLES JAMES FOX,
HE AVOWED UNDER ALL CIRCUMSTANCES THE OPINIONS WHICH HE HELD,
AND SOUGHT THROUGH LIFE TO UPHOLD AND MAINTAIN
THE PRINCIPLES OF CIVIL AND RELIGIOUS LIBERTY.

HE DIED SUDDENLY,
IN THE SIXTY-THIRD YEAR OF HIS AGE,
IN THE ROOMS OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER,
OCTOBER 3, 1843.

CRITICAL NOTICES.

A short and familiar Commentary on the Gospel according to St. Matthew, designed for the use of Teachers and Families. By the Rev. Charles Wicksteed, B.A., Minister of Mill-Hill Chapel, Leeds. Published by the Sunday-School Association. 8vo. Pp. 132. London—Chapman. 1851.

WE regret that, in consequence of writing at a somewhat advanced period of the month, we can do little more, in noticing this work, than call the attention of our readers to the fact of its publication. We have, however, perused a considerable part of it with care, the remainder more hastily; and our impression is that it is admirably adapted to the purpose contemplated by its author. It appears to us to exhibit, in ample measure, the full and various knowledge, combined with clearness of statement and power of moral application, which we should anticipate in any work of the kind from the pen of Mr. Wicksteed. We do not mean to state that there is absolutely nothing in the book to which we are inclined to object; for we do see, as we think, a little tendency to unnecessary diffuseness; we occasionally miss an explanation which we would rather not have had omitted; and there are a few instances in which we consider that the author has failed to give us the right, or the best, interpretation. But all the cases of this kind are comparatively few and of slight importance, and we do not intend any further to allude to them, because they are greatly outweighed by the positive excellences of the work. Among the latter we have great satisfaction in placing the strong impression of the reality and truth of the Gospel history, left on the mind as the result of reading this Commentary. Jesus, his companions and apostles, and the people around them, are in these pages living and breathing men and women; the deeds and teachings of the Master are presented to us in their character of great and important facts, and receive from the commentator the illustration they require to give them their due connection with the age and country of our Lord, as well as their due moral and religious force in relation to ourselves. This we take to be a recommendation of peculiar weight, remembering the class of persons,—teachers and their pupils, parents and their children,—for whom the work is principally intended.

To these few remarks we will add one or two passages from the Preface, as shewing the main design of the author in the preparation of the work; and some extracts from the Commentary, as samples, so to speak, of its substance and quality. After enumerating, with fair discrimination, various English works which have been, more or less, used for the purpose of brief and familiar explanation of the Scriptures, or of portions of them, Mr. Wicksteed informs us what he has himself principally aimed at, as follows:

"What, then, I have aimed at preparing is a very brief and simple explanation of the text of St. Matthew's Gospel, such as a father or mother may take up in reading with their children, or a teacher with his pupils, and find of service in supplying an interpretation of the meaning, phraseology and religious purpose of the material before them.

"Keeping this class of readers steadily before my mind, I have avoided everything which I thought would be unsuitable, and omitted nothing, however obvious and generally known, which I thought might be required by them. In pursuance of this object, I have avoided the whole class of questions relating to the precise age, origin and structure of the Gospels themselves—questions in altogether too unsettled a state, as regards definite result, and requiring for their examination too large an amount of thought and study, to be profitably brought before the minds of those whom I am desirous of serving. In the second place, I have endeavoured to condense every explanation as much as possible, and to avoid all unnecessary forms of expression. I have made few references to differences of opinion, and have avoided discussions and the balancing of conflicting evidences and authorities. I have in all cases gone through

this process anew myself, to ascertain how far my previously-formed opinions required modification or remained the same. But to the reader I have usually supplied simply what appeared to me, on the whole, the truest result. The consequence has often been, that several hours' study, and the consultation of a dozen or twenty different writers, has ended in some note of simple statement, consisting of two or three lines; in the adoption of the most common, possibly, of all the explanations offered; or in passing over the verse without any of the observations or explanations usually appended to it. I have exercised my judgment as carefully as I could, and have offered my reader merely the result.

"In the third place, I have endeavoured to avoid all lengthened didactic observations, such as might naturally occur to any right-minded person of any tolerable moral fertility, without a formal suggestion. And I have further endeavoured to avoid such comments of this nature as would appear, from their character and detail, to belong more properly to the sphere of the pulpit."—Pref. pp. iv, v.

In these principles, or canons, if we may so term them, there is apparent, as no doubt our readers will agree with us in thinking, a very judicious and considerate regard both to the nature of the work in hand, and to the wants of those for whose use it is more immediately designed.

In the observations we shall next quote we entirely concur, and are glad to find Mr. Wicksteed giving prominence to the assertion of the individuality of each Gospel. No one who has not carefully examined this subject can be aware, notwithstanding the apparent similarity of the first three Gospels in plan, style and language, how completely each is a distinct work, with its own separate characteristics. The tendency of copyists, age after age, in effect, if not in intention, to make the synoptics verbally coincide, is sufficiently known; and we apprehend that a good deal of the verbal agreement found in those Gospels may be explained by reference to this tendency. And probably an investigation, instituted with the particular view of ascertaining the fact, would shew that the higher in antiquity we can ascend, by documentary evidence of any kind, the nearer do we approach to a condition of the text of the three Gospels in which the characteristics of each are more numerous and decided, and the sameness of feature and spirit which they exhibit more and more disappears. The commentator, therefore, who would not blend the three Gospels in one, but take them up as distinct works, and strive to convey to his readers the special representation and spirit of each evangelist, is the one who has the best conception of his office, and is the most likely to succeed in doing it justice. We cite then, with pleasure, the following passage, on this point:

"Although necessarily referring to the other evangelists, I have rarely done this except when it appeared indispensable to clear up the meaning of St. Matthew; for, though there is an unquestionable advantage in the study of the Gospels through the medium of a harmony or monotessaron, I do not think the plan entirely unobjectionable of practically throwing the Gospels into one, even while reading them separately, by continually filling up the narrative in each from the specialties and varieties of the others. This would be right in a life of Christ, but, pursued in a commentary on each Gospel, it has a tendency to destroy the varied character of the evangelical records as distinct and separate accounts, or combinations of accounts. It has the effect of making the reader, after going through St. Matthew, feel as if he were passing over exactly the same ground again when he comes to St. Mark or St. Luke, instead of encountering the narrative, as he should do, in a fresh form, from a fresh mind, and with distinct characteristics and specialties of its own. On the contrary, the commentator should, as far as possible, take his tone from the Gospel he is expounding, and, instead of reducing it to a common centre, should follow his author, pausing where he pauses, passing on where he passes on, giving prominence to his peculiarities.... Each Gospel should.... be regarded as a substantive narrative, and, except as regards the material which is open and common to all, an independent narrative."—Pref. pp. vi, vii.

Turning to the Commentary itself, we have only space to extract the following.

lowing passages as examples of the fulness and interesting character of the information conveyed,—qualities which will render this little work a valuable aid to the teacher and the parent.

Matt. iii. 3, the quotations from the Old Testament in the New.

“*Esaias*, or *Isaiah*: see Isai. xl. 3, and observe the difference between the two passages. After the return from the Babylonish captivity, and when the Jews began to settle in many other countries besides Palestine, the ancient Hebrew language ceased to be universally understood among them. The ordinary and only language of many came to be Greek. To these it became impossible to understand the Old Testament in its original tongue. A great desire was therefore felt for a translation, and especially at Alexandria in Egypt, a city founded by the Greecian King, Alexander the Great, colonized by Greeks, and also extensively inhabited by Jews. A translation into Greek, first of the five books of Moses, and afterwards of the rest of the Old Testament, was made, therefore, at Alexandria, about 300 years before Christ; and as it is said to have been translated at the command of Ptolemy Philadelphus, one of the Kings of Egypt, by seventy-two elders, it was called the Septuagint Version, or translation by the Seventy. From this translation, much used in the time of our Lord, the writers in the New Testament often quote; and their quotations, therefore, sometimes differ from the corresponding passages taken from our English version, because it was translated from the Hebrew, and theirs are quoted from the Greek. Sometimes, too, the spirit and meaning of a passage may be preserved in a quotation and the exact words not adhered to. This might readily be the case in times when copies of the Scriptures were not so numerous as now, and could not so easily be referred to. In the passage quoted in the text, *Isaiah* was describing the return from the Babylonish captivity; but St. Matthew used it as also descriptive of John the Baptist's preparation for the Messiah.”—P. 6.

Matt. viii. 28—32, the daemeniacs and destruction of the herd of swine.

“29. *And behold they cried out, saying, &c.* As the questions that follow are the mere outpourings of insanity, we need not be careful to know their exact meaning, if they have any, nor concerned if we cannot ascertain it. It is probable, however, that the common impression of the country and the times being that insane persons were possessed by evil spirits or daemons, these poor men, according to a customary feature in insanity, took up the general impression, and identified themselves with the spirits by which they were supposed to be possessed. They thus, hearing of the approach of Jesus, and knowing from the common wondering remarks of all the people around them, that he claimed to be the Messiah, immediately expressed the fear that he was coming, according to a popular expectation of the Messiah's office, to drive them away, and expel them to some place of punishment and torment. In this alarm they beg that they may be allowed to prolong their sojourn upon earth, by entering the herd of swine, which are near, and taking Jesus' command ('*Go*'), or, as in Luke, his mere tacit or supposed permission ('*he suffered them*'), they rushed upon the swine, and drove them over the adjoining precipice into the sea. The men, now persuaded that they were relieved from the spirits that tormented them, came to their right mind again; and thus Jesus, who seems usually to have employed some external agency in his wonderful cures, availed himself of this impression for the promotion of his benign purpose concerning them. That the destruction of the swine was anticipated by him does not appear from the narrative; and we shall be most probably nearer the truth in regarding the madmen as the *actors* in the scene, more than Jesus.”—P. 33.

Matt. xiii. 12, an illustration of a saying of our Lord's.

“12. *Whosoever hath, &c.* The disciples having already many privileges, and using them, should have more; the multitude having few, and neglecting them, should have fewer. This, says our Lord, is a general rule. Industry and its effects grow, and so do negligence and its effects. To him who makes diligent use of his opportunities, either of knowledge, of moral improvement, or even of earthly good, they will be multiplied; whereas from him who neglects to use them, the very opportunities diminish in frequency, and at length fall away altogether. Thoughtless people often observe this and complain of it. They

say, all the good luck goes to others, all the ill luck comes to themselves. There are some people who are always preparing themselves by their earnestness, conscientiousness and perseverance, for good; and other persons who are always preparing themselves by their negligence, self-indulgence or dishonesty, for ill. To the former, already having, more is given, and they have abundantly; to the latter, having little, that little becomes continually less. This is a law of God, which should strike every one with awe, and make him fear to throw away the opportunities of life."—Pp. 58, 59.

We could multiply passages like these, rich in matter and in moral suggestiveness; but here we must conclude our few hastily-written remarks, anticipating and wishing for the work a ready welcome and an extensive usefulness. We ought not to omit to state that the text of the Common Version accompanies the Commentary, corrected, however, where correction appeared necessary—the new translation being not substituted, but added, in italics and enclosed in brackets.

The Unitarian Almanac for 1852. Pp. 62. London—Whitfield.

A HASTY glance at this Annual enables us to report that, under its new editorship, it has been very greatly improved, and contains much useful information to those who are interested in the Unitarian body. Much care has been evidently taken with the list of congregations and ministers. From the failure of returns to applications for information, one or two slight errors have been allowed to stand uncorrected. For instance, the Rev. Samuel Crawford is no longer minister of Call-Lane chapel, Leeds, nor can that place be any longer numbered amongst Unitarian or Arian chapels. The present minister is, we believe, a Baptist, and we presume the congregation is now reputedly orthodox. For what reason, or by whose influence, this trust, originally Independent, and for a long series of years in the hands of the Presbyterians, has been handed over to the Baptists, we know not. The editor states, at p. 56 of the Almanac, that the "Regium Donum may be presumed to have ceased to exist." We must express the hope that this important charity, which correctly is a *Parliamentary grant*, not a Royal gift, will still be saved. We venture, moreover, to foretel, that should the miserably ill-provided and very worthy class of men to whom this annual grant from Parliament has offered a slight, but to them most important, relief, be deprived of this aid, they will look in vain for some substituted charity from the hands of the men who raised the clamour against the Parliamentary grant. Had the agitators who have emperilled, if not destroyed, this charity, in the first instance provided a fund to mitigate the poverty and wretchedness of the accustomed recipients of the grant, we should have been disposed to treat with more respect than we now do the plea, that their consciences are hurt by other men's receiving a trifling charity from the national purse!

National Sympathy: a Sermon preached in Chapel-Lane Chapel, Bradford, Yorkshire, on Sunday, Nov. 16, 1851. By J. H. Ryland. In reference to the Visit of His Excellency L. Kossuth, Ex-Governor of Hungary, to this Country. Pp. 12. London—Whitfield.

POLITICAL sermons are only safe, and not then in every case expedient, when the sympathies of preacher and hearers are completely in unison. We are pleased to find that this was the case at Bradford in reference to the Hungarian Patriot, Louis Kossuth, who may perhaps hereafter be named with the Tells, Hampdens and Washingtons of the world's history. Mr. Ryland has handled his subject briefly, but powerfully, and produced a discourse full of the noblest sentiments, couched in language which more than once rises to eloquence.

INTELLIGENCE.

Manchester New College.

A special general meeting of the Trustees was held at the Cross-Street chapel rooms, on Wednesday, Dec. 17. There were present Robert Philips, Esq., President; W. Rayner Wood, Esq., Treasurer; J. A. Turner, Esq.; James Heywood, Esq., M.P.; Thomas Thornely, Esq., M.P., and a large number of trustees, ministers and laymen, from the following places—Manchester, London, Liverpool, Nottingham, Leeds, Monton, Wakefield, Preston, York, Wilmslow, Macclesfield, Knutsford, Bury, Altringham and Stockport. The chair was taken by Mr. Philips, the President. The meeting was called to “receive and consider a report from the Special Committee appointed to consider and obtain information on the question of a connection with the Owens College.” Notice had been given by Mr. Wood and Mr. Turner of their intention to move a resolution to the effect—“That it be an instruction to the Committee, in accordance with the original foundation of Manchester New College, to continue to provide the means of theological and general education for ministers and laymen to such extent as the means at their disposal may enable them to do, with especial care to provide instruction particularly in those branches of education which the Owens College may not be likely adequately to supply.” A few days before the meeting, the following letter, addressed to the Secretaries of the College, and signed by Mr. James Heywood, M.P., and Mr. Robert Worthington, was circulated amongst the Trustees:

“Believing that Manchester New College may shortly become a Theological Institution only, we are deeply impressed with the conviction that it would be inexpedient and premature to make any arrangements for connecting the College, even temporarily, with any other Academic Institution, without giving the Trustees time for the fullest consideration before making a change of such importance;—a change which, to be beneficial in its operation, should, in our judgment, be carried out with the concurrence and cordial approval of the Trustees generally, after mature deliberation.

“We beg, therefore, to apprise you that at the meeting of Trustees on Wednesday

next, it is our intention to propose, as an amendment upon the motion of which Mr. Wood and Mr. Turner have given notice—

“To postpone the consideration of the Report on Owens College, Manchester, until November next, when a special general meeting of Trustees shall be summoned for the purpose of determining upon the propriety of connecting the College with any, and if with any, then with what other Institution:

“To appoint a Special Committee to consider the entire question, whose Report shall be in the hands of the Trustees at least a month previously to that Meeting:

“And to instruct the General Committee to make arrangements for the session after the present upon a reduced scale of expenditure.”

The CHAIRMAN having called on Rev. William Gaskell, Chairman of the Special Committee, he proceeded to read the

“Report of the Special Committee appointed to consider and obtain information on the question of a connection with the Owens College, to a meeting of the Trustees, on Wednesday, Dec. 17th, 1851.

“From the terms of the notice by which this meeting has been convened, the Trustees may not unnaturally have been led to suppose that your Committee were prepared to lay before you such a Report as would serve to guide your deliberations towards some definite decision on the important question confided to their consideration. This, however, is not the case; and they still entertain the opinion expressed in their Report of June last, that the materials for forming such a decision as will be at all satisfactory, and likely to secure the approval of the Trustees in general, do not, and cannot for some time, exist. All, therefore, which seems left for your Committee is, to give such additional information as they have been able to obtain since their former Report, relative to the establishment of the Owens College. This information has been mainly derived from answers to a series of questions, addressed, within the past week, to A. J. Scott, Esq., Principal of the College. From these it appears,

“I. That the whole number of students at present in the College is 58.

“In the classes belonging to the University course, there are,

"In the junior Classics, 18 students, of whom 11 are above 17 years of age.

"In the senior Classics, 13 students, all of whom are above the age of 17.

"Of the 31 students attending these two classes, 14 are from the Lancashire Independent College, and all of these, your Committee believe, are above the age just mentioned.

"In the Mathematics, the proportions are nearly the same as in the Classics.

"In the Comparative Grammar and English, the number of young students is greater—out of 18, 7 only being above 17 years of age, and 4 being below 16.

"The classes of Natural History and Chemistry contain a larger proportion of the more advanced age.

"II. The number of students preparing for matriculation at the London University, conditionally on their progress, is 2; for graduation, 4.

"III. The classes actually formed are as follows:

"1. Junior Classics. The books read in this class are those prescribed for the London University Matriculation Examination, viz., in Greek, Xenophon's *Anabasis*, book iii., and *Iliad*, book ii.; in Latin, Sallust's *Jugurthine War*, and Horace's *Odes*, book iii.

"2. Senior Classics. The subjects taken in this class are those required for the B.A. degree, viz., in Greek, Herodotus, book i., and the *Antigone* of Sophocles; in Latin, Livy, book xxi., Virgil's *Elegies*, and book i. of the *Annals* of Tacitus.

"3. Mathematics. The Principal states that in this branch of study the Professor found no materials last session for a senior class. In the present session, therefore, that class consists of the juniors of last session, having as preparation only what they got in a course of four months under the Mathematical Professor. They have now gone over the first six books of Euclid, Algebra to the solution of Equations of the first and second degree, and are now beginning Trigonometry.

"4. Comparative Grammar, English Language and Literature. This course will form two divisions of from thirty to forty lectures each; the one on Comparative Grammar and the History and Structure of the English Language, the other on the History of English Literature. With the part of the course commencing after Christmas, there will be connected exercises in English Composition, principles of style being expounded in the lectures and applied in the exercises.

"5. Chemistry.

"6. Practical Chemistry in the Laboratory.

"7. Natural History.

"8. German.

"9. French.

"The class of Logic, Mental and Moral Philosophy, will commence after Christmas. There will be two divisions, each of thirty-five lectures. In the first, the Professor intends to lecture on Logic two days in the week, and in a third to examine on Whately; in the second, he proposes to lecture two days on the History of Mental and Moral Philosophy, and on a third to examine on Paley and Butler's Sermons on Human Nature.

"In History, two courses will be given, one between Christmas and Easter, and one after Easter.

"The lectures on the Texts of the Hebrew and Greek Scriptures will be opened after Christmas to such students as may wish to prepare themselves for the optional examination at the London University.

"The Principal states that in future sessions the entrance examination will be more stringent than it has hitherto been. It is likewise intended that, at the end of the session, there shall be an examination of the students by printed questions, to which written answers shall be given, and from which it will be determined to whom prizes and certificates of distinction shall be awarded.

"One subject to which your Committee have not hitherto adverted, but which they consider of too great importance to be altogether passed over without notice, is how far a sufficient security is provided by the regulations of the Owens College, that the religious liberty of its students shall in no degree be infringed upon, nor in any way whatever compromised. In regard to this point, the will of the founder would seem to be express and clear. He makes it one of the fundamental and immutable rules of the institution, 'That the students, professors and teachers, and other officers and persons connected with the said institution, shall not be required to make any declaration as to, or submit to any test whatever of, their religious opinions, and that nothing shall be introduced in the matter or mode of education or instruction in reference to any religious or theological subject which shall be reasonably offensive to the conscience of any student, or of his relations, guardians or friends, under whose immediate care he shall be.' And he further provides, 'That any matter or thing shall be deemed reasonably offensive to the conscience of any student, which, upon complaint thereof by him, or on his behalf by any person under whose immediate care he shall be, as

aforesaid, shall be declared by one-third in number of the said Trustees for the time being, by writing under their hands, to be in their judgment so offensive.' In conjunction with these provisions, however, must be taken the fact, that the Trustees regard direct religious instruction as falling within the testator's intention. In a Report of the Committee appointed from their body to take into consideration the general character and plan of the institution to be founded, and to which they gave their sanction, they thus express themselves: 'We recommend that religious instruction shall be provided for all the students, as well regular as occasional, who may desire to avail themselves of it, and shall be given by the Principal, or one of the other Professors, without any extra fees. The attendance must, we think, be optional. To make it compulsory, would probably involve either the violation of one of the testator's fundamental conditions, or the necessity of limiting the Professor's instructions in a manner obnoxious to him and detrimental to his teachings, and might tend to foster a spirit of captious objection on the part of the students so compelled to attend. We cite with pleasure, on this subject, the opinion expressed by Mr. Malden. 'I expect,' he says, 'that the Trustees will find that their best plan will be to provide a regular course of instruction, but to leave the attendance upon it optional, even for their regular students. If they can find a learned and able teacher, who shall be at the same time a devout man and of a large mind, tolerant judgment and amiable temper, and if attendance upon his theological and religious teaching shall be only optional, I believe that most of the regular students will attend it.' In what manner and to what extent those students might be affected whose conscientious scruples would not permit them to attend such teaching, is a question, as it seems to your Committee, which calls for careful consideration. This determination on the part of the Trustees occasioned at the time considerable alarm amongst the friends of religious liberty in Manchester, and called forth strong remonstrances from them. Your Committee, however, feel bound to state that, in carrying out their plans, the Trustees have hitherto given no reason to excite the apprehensions which were at first entertained.

" Such is the substance of the information which your Committee are able to lay before you. While they repeat the conviction, expressed in their former Report, of the high qualifications of the gentlemen who have been appointed to Professor-

ships in the Owens College, and at the same time admit that, in some respects, the information now given may be considered to augur well for its future success, they still cannot but feel that before it has reached the middle of what may almost be regarded as its first session, is too soon for any decided opinion to be formed respecting the position it is likely to take among Academical Foundations, and that it will require a longer experience to determine how far the public are disposed to second the desire for that high standard of literary and scientific attainment which the Professors are anxious to secure, and for which, your Committee feel assured, the Trustees of Manchester New College will look in any institution with which they may think of connecting their own. In these circumstances, your Committee can only recommend to the Trustees to postpone for the present the consideration of any measures which may have for their object a connection with the Owens College.

WILLIAM GASKELL,
S. D. DARBISHIRE,
J. J. TAYLER,
J. ASPINALL TURNER,
ROBERT WORTHINGTON,
R. BROOK ASPLAND."

The Report having been received, and the thanks of the Trustees given to the Special Committee for their care in preparing it,

Mr. W. RAYNER Wood addressed the meeting in explanation of the circumstances under which the meeting had been called, and said, that at a meeting of the College Committee held Nov. 27, he had felt it to be his duty to call attention to the fact, that unless notice were given to the Professors in the Literary and Scientific department before Christmas, of the possible termination of their engagement, the Trustees would be liable to them until the close of the session 1852-3. At the same time, he had intimated his doubt whether the question was ripe for decision. But they were pressed by the fact that the present expense of the College was heavy, especially when weighed side by side with the results. Some notices of the diminution of the larger subscriptions had been given. To him it had appeared the wisest course either to continue the present establishment, with a slight reduction of the salaries of the four literary and scientific Professors; or to discontinue some one Professorship, and to seek for assistance in that department from Owens College. Had the Committee

seen fit to adopt either of these plans, then the College establishment could have been continued until the question of a change was ripe for discussion. He had stated that in case the Committee did not see their way to adopt either proposal, an appeal to the Trustees would be necessary. He had been met by Mr. James Heywood and others with the declaration that a meeting was necessary. An opinion had also been expressed that Owens College being now open, the students of Manchester New College might with advantage repair to it for instruction in the literary and scientific department. Anticipating, therefore, a motion for an immediate severance of this from the theological department—a course for the safety of which he did not think sufficient evidence at present existed—he had, in conjunction with Mr. Turner, given notice of the instruction to the Committee. With respect to the small number of divinity students, he admitted and deplored the fact. He was satisfied that the evil did not rest with the College, but elsewhere. The conviction had for some time been growing with the Unitarian body that the incomes offered to their ministers scarcely sufficed, on the average, to give them a decent maintenance. He believed that upon the whole the incomes of their ministers had declined absolutely, but they had certainly declined relatively to the habits and expenses of the middle class, in which there had been a great increase. Unfortunately, the resource of increased income from education had, by the erection of proprietary and other public schools, been swept away from our ministers. He did not believe that the locality had anything whatever to do with the present condition of the College. The question of Manchester and London would not make the slightest difference in the number of divinity students. It must not be supposed that all the Trustees who reside in the South of England approved of the proposal to connect Manchester College with University Hall. In proof, Mr. Wood read extracts from a letter from Rev. Edmund Kell, expressing his repugnance to such a junction, and his desire rather to see an alliance with Owens College. Mr. Wood then stated that in some respects the amendment expressed his own views, but he deprecated a long and useless agitation by a large Committee. Manchester New College had, he firmly believed, done

good service to the Presbyterian body, and might, he believed, do good service again. For the sake of it and of the Unitarian ministers—a body of men for whom he entertained a very high regard—he hoped that the decision to which the meeting might come would be amicable, prudent and useful. In order to give an opportunity of raising the discussion, he concluded by moving the resolution of which notice had been given.

Mr. J. A. TURNER, in seconding the resolution, admitted that Owens College did not at present entirely supply the instruction which they naturally desired to secure for both laymen and divines of Manchester College. Still he was of opinion that Owens College would eventually supply a solution of their difficulties. He was disposed to favour the idea of a junction with it so far as the classes could supply their wants. The funds at their disposal would, he believed, enable the Trustees of Manchester New College to supply any higher instruction that might be needed. In the feeling of confidence respecting the future usefulness of Owens College, he was perhaps disposed to go somewhat beyond his friend Mr. Wood.

Mr. JAMES HEYWOOD, M. P., said he proposed the announced amendment because it seemed to him that the motion offered by Mr. Wood would pledge the Trustees to a junction with Owens College. The question of the continuance of a lay department of Manchester New College, he regarded as settled by the facts before them. The Trustees had offered the very best instruction for young laymen to the people of Manchester, and they would not receive it at their hands. From Owens College they were willing to receive it. There were already more than fifty students there. Why, then, keep up a literary and scientific department at an expense of from £600 to £700 per annum? He wished to see a separation of the secular from the theological branch of the College. The question as to the institution with which they could best unite the College, he wished for the present to be kept open. They had reached a crisis in the history of the College not unlike that which had led to the removal of the College to York. There were, he believed, at present only five divinity and six lay students in the College. The endowment of Owens College was about £100,000, producing an income

of £3000 per annum. University College was not so rich, but it had a large income from students' fees. Either of these institutions was, he believed, capable of giving the required instruction. He certainly wished the question of the original endowment of Manchester College to be considered. He believed that documents would prove that the object contemplated was the establishment and maintenance of an institution for theological education. He referred to the wording of certain resolutions passed in 1786, 1802 and 1803. In all their proceedings, the main thing aimed at by the Trustees was the education of divines. He looked with great interest on the position and capabilities of the ministers of the Presbyterian body. They were the only theological body who had the power of moving on, and keeping up to the intelligence of the times. The limits within which the clergy of the Established Church, and the members of the Universities of Oxford and Cambridge, were hedged in, were most narrow, and utterly prevented them from making any advance. The Wesleyan body was fettered by Wesley's Sermons, and the Independents were very far from being free. The Professors of the theological institution of the English Presbyterians were the only persons who could come forward and give instruction in a free and fearless way. He wished to see a man like the late Dr. Channing at the head of their College. * * * * As to the salaries of ministers, he thought much might be done in congregations by the increase of pew-rents. As to the sums allowed to the students at the College, he looked upon the £40 per annum as a mere piece of patronage in the hands of a few individuals. The examination previous to the admission of students he wished to see more rigorous than at present, and he would have it made a test of what they had previously done in literary and scientific studies. He concluded a long address, of which many topics are omitted in this brief report, by proposing the amendment.

Mr. ROBERT WORTHINGTON said that, in approaching this subject, it was desirable to avoid the spirit that had prevailed on a former occasion. It was most important that the Trustees should be, if possible, unanimous; but at all events, that there should be a strong preponderating opinion. When it was felt that the time had come for a change, let it be carried out with the hearty

sympathy of the whole of their religious body. Since the discussion of the question of the locality of the College, he had felt it a duty to give the institution a dispassionate and fair trial on its existing basis. He regarded it as an unwise and unfair proceeding to be constantly re-opening the discussion. Now, the question seemed forced upon their consideration. He could not but think it was brought forward prematurely. Most unwillingly had he taken the part in the controversy which the circular to which his name was attached indicated. He wished the question, now that it was re-opened, to be considered by a large rather than a small Committee. He hoped that every member of such Committee would enter upon his task in a spirit of perfect fairness—with a mind freely open to the entire merits of the question, which involved the interests and welfare, for the time to come, of their religious denomination. In attempting to frame a Committee, he could honestly say he had not in any one instance been swayed by previously declared opinions. In seconding the amendment he wished, however, to strike out the last paragraph, pointing to a diminished scale of expenditure. He felt strongly that it would be a scandal to them to reduce the salaries of the Professors, or to give notice of such reduction, when at no very distant period they might find it to be their duty to announce the necessary discontinuance of their highly valued instructions.

Mr. RICHARD MARTINEAU said, that from his having been a student in the College, and remembering with pleasure the happy years he had passed within its walls, he had a right to be at their meeting. But in addition he was possessed of the knowledge of some circumstances which might possibly materially influence their future decision. He had obtained the knowledge to which he referred as a member of the Council of University Hall and as Chairman of the Committee of Management. But he must distinctly state that he did not appear there as the representative of the Council or the Committee. He alone was responsible for what he was about to state. The fact was, that the friends of University Hall had, like those of Manchester College, found themselves placed in circumstances of difficulty. They had erected a noble building, capable of accommodating a considerable number of students. The number

of the students who claimed its advantages during the first and even the second session, though small, had not disheartened them. But the small number there in the third session had disappointed them. They were discouraged. Speaking in mercantile phrase, they felt they had an article to sell which the public were not disposed to buy. Under these circumstances, he believed they should best fulfil their duty to their constituents by saying to the Trustees of Manchester New College, "If you will remove to London and take possession of University Hall, it shall be unreservedly at your disposal." He knew there were difficulties in the way. They would of course require an Act of Parliament to enable them to make the change. But then they would have an opportunity of erecting the finest institution belonging to the Presbyterian body. The scheme might embrace other objects. The funds affected would include not merely University Hall and Manchester College, but Dr. Williams's Library and the Presbyterian Fund, and the Hackney College Fund. Placed where it was, the Library at Red-cross Street was of no use to any one. (*Expressions of dissent.*) The College at Manchester was weak—the Hall in London was weak; together, they might be strong. He hoped he was not improperly interfering with the order of their discussion in thus throwing out a hint respecting a junction of interests. He believed there was not a member of the Managing Committee of University Hall who would not feel that in handing over the Hall to the Trustees of this institution, they were most effectually carrying out the intentions and wishes of the founders of the Hall.

Mr. ASPLAND read letters from Rev. Samuel Bache and Rev. John Kentish; the former gentleman recommended "an union with Owens College as speedily as practicable, if full guarantees could be obtained for the maintenance, on the one hand, of our principles of religious liberty, and, on the other, of that high and continually rising standard of education to which Manchester College has always hitherto conformed." He deprecated an endeavour to gain an immediate and temporary increase of popular influence by sacrificing in any degree whatever the sound and enlarged system of education hitherto maintained, assured that the world must continually need

more wise and learned and thoroughly able religious teachers, and that the time is always present when many feel and confess the need. He concluded by expressing his confidence that the Committee would meet the delicate and painful necessity of diminishing the staff of Professors with their accustomed kind care and consideration. Rev. John Kentish wrote thus:—"If I rightly understand the questions to be proposed, one regards *fact*—'Shall we join Owens College?' Concerning this my opinion is *affirmative*. Unite with it as soon as practicable. The other question regards *opinion*—'What shall be the literary conditions on which you form the junction?' I reply, The maintenance of the scale of academical instruction long exemplified and upheld by Manchester New College."

Rev. JOHN KENRICK was desirous of stating the reasons why he could not entirely concur in the motion of Mr. Wood. It appeared to pledge them to a future continuance of the means of general education for laymen. With regard to the allusion in the resolution to "the original foundation of Manchester College," he would remark, that considering they inherited nothing but the name from the founders—that the funds of the institution had been accumulated during its continuance at York (*the Treasurer interposed the statement that the Mosley-Street property inherited from the founders produced nearly £500 per annum*), they could not consider it to have been the intention of the founders to tie up for ever the hands of their successors. Dr. Perceval's desire and intention to remove the institution to Glasgow in connection with the University, removed the obligation on the Trustees to provide in all future time and at whatever cost independent literary and scientific instruction for the pupils of the College. During the time of the continuance of the College at York, there was published annually with the Reports the form of legacy, in which the College was always styled an institution for the education of young men for the ministry. In the Hewley suit, Mr. Wellbeloved was called to account because he had issued an appeal in behalf of the College, in which he had described it in a similar manner. He (Mr. K.) had had in time past to defend the College from the imputation of its being an institution mainly benefiting laymen. Mr. Belsham was ac-

customed to say, "These young gentlemen are receiving an eleemosynary education." His reply was, that the funds of the College were employed in educating Dissenting ministers, and that the fees paid by the lay students were supposed to meet the actual cost of their education. Taking into account the uncertainty of the future, and looking at the indifference which Manchester had shewn to the continuance of an institution offering its sons all the advantages of an University education, they would, he thought, be acting unwisely if they were now by any form of resolution to fasten a yoke upon the neck of the institution, which neither themselves nor their successors could remove. But though he could not quite agree with the resolution of Mr. Wood, he was very far from agreeing with the amendment which had been moved. He much regretted that the occasion had arisen for the present discussion of the question. He rather wished, if possible, to adjourn the consideration of the Report, and to rely upon the Special Committee already appointed for gathering the necessary information for their future guidance. Remembering, as he well did, the result of the labours of the Committee appointed in 1848, he could not join in the anticipation of an unanimous decision. All that had been said to-day had been urged, and with equal force, in the Report of the Special Committee of 1848. Those gentlemen who looked forward now to an easy settlement of this difficult question, he believed were deluding themselves. There had been on all sides so much miscalculation—so much failure, that it seemed rash to venture on large anticipations from any course of future action; but of one thing he did feel confident, that until the experiment of a junction with Owens College had been tried, there never could be anything like an unanimous accordance with any other plan. The Professors of Owens College had just published an account of the questions proposed at the last examination of their students. He should say, respecting the publication of those questions, that it was an almost dangerous excess of candour for the Professors to come before the public with such a statement of the degree of scholarship hitherto attained in the Owens College. The questions given to the students on that occasion would lead to the conclusion that the College was what Mr. Heywood prophesied, in

1848, it could only be—a kind of school rather than a College fit to receive advanced students. If he had not high respect for the gentlemen who were appointed Professors, and confidence in their future labours, he should say that it fell far beneath the standard of a proper academical institution. But it would be very unfair to judge the institution or its Professors by what they had been in this short space of time able to effect. He looked to the will of Mr. Owens, and he looked to the Report presented that day, which, all things considered, he regarded as a very favourable one; and he augured future usefulness and success from Owens College.

After some conversation, Mr. Kenrick suggested the expediency of passing resolutions to the effect—

"That this meeting, having heard the Report of the Committee on Owens College, are of opinion that the time is not come when the question of a union with that College can be satisfactorily decided.

"That the General Committee be instructed to make provision for the continuance of the present system of instruction in Manchester College during another session.

"That the Committee on Owens College be continued, and that they be requested to report from time to time as fresh materials may arise."

Rev. EDWARD HIGGINSON said, that he experienced in his district a strong and rapidly-growing feeling of urgency for the settlement of the College question. There was abroad strong dissatisfaction with the large expenditure and the small results. He had reminded those who complained, that the College had had to pass through a series of difficulties, from the competition first of all of University College, afterwards from the establishment of University Hall. Mr. Higginson spoke of the important sanction of Mr. Kentish's opinion in favour of a junction with Owens College. For his own part he did not regret the decision at which, three years ago, the Trustees had arrived. The time that had since intervened had increased the facilities for a safe settlement of the question. He approved of every step hitherto taken by the conductors of Manchester New College. The next step taken would be attended with important consequences. It was to be regretted that the Owens College was not yet mature. He could not but feel that

the arguments were growing for the consolidation of their scattered resources. He feared that the distance of Owens from Manchester College might, in case a junction was resolved on, prove a practical difficulty to the students. From an objection of this kind University Hall was quite free.

Mr. THOMAS THORNELY, M.P., said, although this was, he believed, the first business meeting of the Trustees which he had been able to attend, he had always been an admirer of Manchester New College. He thought enough had been stated to them that day to prove that the question could not be immediately decided. He hoped the subject would be entrusted to the consideration of a Committee who should be instructed to take an enlarged view of the question, not excluding from their consideration the claims of London. He had assisted originally in the foundation of University College, and could not but feel interested in its progress. He thought that London possessed great advantages as a place of education compared with Manchester. London was the great centre of attraction; and in the British Museum and various other public institutions offered remarkable advantages to students in every branch of literature and science.

Rev. G. V. SMITH (*Principal of the College*) replied to some remarks of Mr. James Heywood, which we have not reported, and sat down amidst the applause of the Trustees. Mr. Heywood explained.

Rev. R. B. ASPLAND said he had hoped, before the discussion had reached that advanced stage, to hear some opinions expressed on the subject of the remarkable statement made to the Trustees by Mr. Richard Martineau. It was with reluctance and with an embarrassed judgment that he found himself dissenting from an opinion expressed by Mr. Kenrick; but he could not but think that it would appear strange and unsatisfactory to the great body of the Trustees if no notice were taken of the offer of University Hall. Without himself offering at present any opinion whatever on the general question of locality, he could not but think that the question presented itself before them now in very altered circumstances from those of 1848, and that it demanded a new and impartial consideration. That consideration he for one was prepared to give. But, instructed by the past, he would not assist in

raising any large or exaggerated expectations of brilliant success. The assertion and maintenance of principles like those of the English Presbyterians would never win popularity and fame. The steady Nonconformist must be content to live in the shade and to endure some odium. He ventured to give this caution, because he thought of late that he had seen amongst the more zealous members of their laity symptoms of impatience and dissatisfaction which, unless checked by truer and wiser views of their position and duties, would lead to disastrous consequences. It was not unnatural that in an age when such great political and municipal advantages had been secured, in which many of their enterprising laity had risen to some eminence in wealth and power, that they should resent the humble position which their religious denomination was doomed to occupy. But if they would be true to themselves, they must put aside worldly ambition, and be content, in what respected truth and religion, to bear a faithful, though it might be a disregarded, testimony to important principles.

In reply to some questions put by Mr. W. R. Wood to Mr. Richard Martineau, it was elicited that his proposal amounted to an offer of the transfer of University Hall and the furniture therein, along with liabilities and charges to the extent of £6000, i.e. a ground-rent of £200 per annum, redeemable at twenty-five years' purchase, £5000, and a debt of £1000, and the additional expense of an Act of Parliament to make the transfer practicable.

Rev. CHARLES WICKSTEED thought the subject before them could now be approached much more satisfactorily than it could a few years ago. Then, there existed two bodies of Trustees entertaining high, and, as the result proved, unreasonable expectations of success. Misfortunes had improved them in many directions. Descending from the airy heights they once occupied, both were disposed to meet each other in a spirit of concession. The two parties are individually disappointed; their favourite schemes have failed, but they still desire success. It is more likely that they may attain a combined success. Protracted agitation was not for the interest of any institution. These often-recurring meetings and debates are felt by all connected with the institution, especially by its managers, to be most ha-

rassing. He did think it pre-eminently desirable that they should reach, as speedily as possible, a final result. He could anticipate nothing but weakness and dissatisfaction from the constant discussion and agitation of the question. The number of divinity students was now reduced to a point which had never been contemplated by the gentlemen who assisted in constructing it as a place calculated to offer high academical advantages. Nor was the present state of affairs to be traced to the conduct of the managers of the institution and the Professors. All that prudence and skill and learning could effect, had been done. He heard no fault whatever found with the exertions that had been made. He entirely agreed with the statement that the root of the evil lay not with the College, but with our congregations. Better and more liberal arrangements must be made by the latter, if they desired the advantage of a succession of well-instructed pastors. Looking at the circumstances under which they met that day, he was favourable to the formation of a somewhat extensive Committee. That Committee must be enabled to enter on their duties with the feeling that they would be supported by the Trustees. There must be an unanimous determination, if not actively to support, at least not to oppose, whatever might be the ultimate decision. It was said that in case of a removal to London, an Act of Parliament would be necessary; but in those circumstances it would be impossible to obtain the sanction of Parliament without the harmonious action of the body of the Trustees generally, but more particularly of the leading officers of Manchester New College.

Rev. JAMES MARTINEAU wished to state the grounds upon which he regarded it as a matter of imperative necessity that the case entrusted to the consideration of a Committee should be opened to the widest extent. The Reports prepared for the Trustees in 1848, were drawn up by gentlemen who were selected as representatives and advocates by two opposing parties. Besides, the external circumstances of the College were essentially changed. They had experienced a prolonged and still-continued depression of their institution. The hope of any great and speedy rallying had considerably declined. With respect to lay students, there was now the counter attraction of Owens College. The establishment of

that institution, and its being brought into practical operation, naturally occasioned the entire re-opening of the question. It would be incumbent upon the managers of Manchester New College to reduce it from a general to a theological institution. The circumstances were entirely changed with respect to the extent of the question. When the subject was last discussed, he had explained the motives that led him to vote for the continuance of the institution at Manchester—he was influenced by the desire not to leave an institution that was completely manned. There was a manifest advantage in having at our command a system progressive in its operations, where they had the students under their influence five or six years. The classes were all constructed on a progressive scale commensurate with that period. At present, at the Owens College the curriculum was much shorter and less complete. Now that it appeared almost certain that they must cut themselves down simply to a theological course, it behoved them to inquire what the institutions were that would supply them with the best instruction. It was natural to expect that an institution like University College would offer them a high standard of instruction. He did not say this with the view of prejudging the question in any respect, but as a reason why he thought the whole question should be re-opened. There was a change, too, in the feelings of the supporters of the College. There was not the same power of continuing the institution at Manchester, without dissatisfaction, that there was a few years ago. If a change had to be made, he was of opinion that it should be effected with the least delay. Instability was a great evil. The Professors, equally with the Trustees, wished to see the College worked in the best way possible. He therefore desired, not only that the inquiry should take the widest range, but that the time for prosecuting it should be shortened within the limits compatible with full examination of the facts and thoughtful deliberation upon their merits.

Mr. S. D. DARBISHIRE expressed his desire to have the question re-opened, discussed fully and impartially, and the decision given as soon as possible.

Rev. J. J. TAYLER said, they had arrived at a crisis in the history of their body. On the subject of the locality of the College, he had always held one

view, and experience had confirmed it. His mind was, however, freely open to embrace any conclusion which should appear most required by the wants and present circumstances of their body. Let them enter on the proposed inquiry with a determination to merge their individual opinions in a desire for the common good. He would briefly allude to one or two circumstances which ought to be kept in view when dealing with this question. It was now much simplified. They would probably henceforth have to deal simply with a theological school. The question became, Under what circumstances could a theological school be established with the best effects upon the interests of their body? He did not think it a matter of indifference where their College should be placed. There was one consideration of great importance not yet alluded to; he meant the important relation of the lay element to the clerical. At Warrington, Hackney and York, the divinity and lay students had mingled in common studies and every-day life; and the result was the formation of close friendships, which had been valuable to both, and had exercised a not unimportant influence on their churches in the several parts of the country. If, henceforth, their ministers were educated at one place and the laity elsewhere, then farewell to this important and wholesome influence. But whatever considerations of a general nature might be pleaded in favour of one locality or another, he trusted it would not be forgotten that they needed a consolidation of their interests, and that in union only could be found the strength they wanted.

Rev. EDWARD TAGART expressed his entire concurrence in the opinions of Mr. Tayler, and stated some facts shewing what an important element the Unitarian students already formed in University College. It was announced that Mr. Clough had, by his resignation, placed the office of Principal of University Hall in the hands of the Council.

A long conversation, in which various gentlemen took part, now ensued. In the sequel, both the original motion and the amendment were withdrawn, and the following resolutions were adopted *nemine contradicente*:

Moved by Mr. W. R. Wood, seconded by Mr. Worthington—"That a Special Committee be appointed to consider the general position of the College, and the question of maintaining it as an

independent College, or connecting it with any other institution."

Moved by Mr. W. R. Wood and seconded by Rev. Edward Higginson—"That such Committee be requested to issue a printed Report to every Trustee not later than the first week in November, or earlier if they think fit, to be considered at a special meeting of Trustees, to be held in the first week in December, or earlier if they think fit."

Considerable difference of opinion was expressed as to the constitution of the Committee, Mr. Wood urging the desirableness of appointing a small Committee, composed of persons who could meet frequently and without difficulty, and who might take counsel with others whose opinions they thought it desirable to consult. Mr. Worthington, on the other hand, argued for a large Committee, composed of Trustees residing in various parts of the country, who might meet in the first instance, appoint an executive Committee out of their own body, and finally meet again to adopt their Report. Eventually, though not without expressions of reluctance, Mr. Wood gave way, and the following gentlemen were named on the Committee, on the motion of Mr. Worthington, seconded by Mr. J. A. Turner:

- Rev. R. B. Aspland, Dukinfield.
- Edward Higginson, Wakefield.
- Edward Tagart, London.
- Samuel Bache, Birmingham.
- Edward Talbot, Tenterden.
- J. H. Thom, Liverpool.
- John Kenrick, York.
- Charles Wicksteed, Leeds.
- J. J. Tayler, Manchester.
- James Martineau, Liverpool.
- William Gaskell, Manchester.
- Mr. S. D. Darbishire, ditto.
- Robert Worthington, ditto.
- Robert Philips, Heybridge.
- J. A. Turner, Manchester.
- Richard Martineau, Liverpool.
- William Enfield, Nottingham.
- Thomas Ainsworth, Cleator.
- T. Eyre Lee, Birmingham.
- Jamer Heywood, M. P., Manchester.
- W. R. Wood, ditto.
- James Yates, London.
- John Grundy, Bury.
- John Strutt, Belper.
- Thos. Thornely, M.P., Liverpool.
- Robert Scott, Stourbridge.
- H. A. Palmer, Bristol.
- Wm. Duckworth, Beechwood, Southampton.
- R. N. Philips, Manchester.

Rev. F. Howorth expressed his gratification at the spirit in which the proceedings of the day had been conducted, and believed that they were calculated to promote the real interests of the College.

The proceedings, which lasted four hours, were attended to the close by nearly all, and were concluded by a hearty vote of thanks to the President, Mr. Philips, moved by Mr. Wood, and seconded by Mr. Heywood, M. P.

OBITUARY.

REV. THOMAS BROADHURST.

The death of this venerable minister was recorded in the *Christian Reformer* for November last, when we expressed a hope that it might be in our power to furnish a few particulars of his life.

Born at Blackley, in Lancashire, his first teacher was the Rev. John Pope, Presbyterian minister at that place, under whose care he continued until he went to College. Mr. Pope thought so highly of his character and abilities, that he recommended his father to bring him up as a minister; and the following extract from the pupil's own memorandum-book will shew the steps that were taken for this purpose:

"I was sixteen years and a half old when I became a student at Coward's Academy in Hoxton, London, which was then under the personal charge of the Rev. Abraham Rees, D. D., who was resident in the house. Drs. Kippis and Savage were the other two Tutors. I was there only two sessions, when the establishment was broken up, and was removed to Daventry, in Northamptonshire. But I went not with it, but returned to town after the summer vacation, and remained for two sessions more under the tuition of Drs. Kippis and Rees, and likewise the Rev. T. Morgan. The College at Hackney was instituted two years afterwards, and I became its *first* student, and remained so for two years or more, part of which time I acted as assistant Classical Tutor. I then went to Manchester, where I had a good school, twenty-five pupils, and served the chapel at Blackley, but I left both in less than two years, and went to Taunton; and thence to Halifax, in Yorkshire, for three years; then to Bath, where I have now been resident forty years and upwards."

This memorandum was probably written in 1837, Mr. Broadhurst having become the minister of Trim-Street chapel, Bath, in 1797, where he succeeded the Rev. David Jardine. At Taunton, he was the successor of the Rev. John Ward, taking up his abode

there in 1793, and removing to Halifax in 1795. Very few of those who were fellow-students with Mr. Broadhurst are still living; of his ministerial brethren, Mr. Kentish and Mr. Wellbeloved are probably the only survivors. One of his contemporaries when he officiated in the neighbourhood of Manchester, was Mr. Lewis Loyd, subsequently an eminent banker in London, who retained his friendship for his former neighbour and brother minister. Among Mr. Broadhurst's pupils at Manchester was another gentleman who became equally distinguished in *his* sphere—the Rev. Dr. Bunting, President of the Wesleyan Conference.

Mr. Broadhurst undertook no pastoral charge after he resigned his ministry at Bath, but continued to reside in that city until his death. For many years he took an active part in the well-known school conducted by Mrs. Broadhurst, finding leisure, however, for the frequent gratification of his social, musical, literary and theological tastes. Besides several interesting sermons, the publication of which was called for by those who heard them, he was the author of an elegant volume of Funeral Orations, translated from the Greek of Thucydides, Plato and Lysis.

Notwithstanding the consistency with which he maintained his religious principles, his cheerful and improving society was sought by persons of widely different sects and parties. With not a few clergymen of the Established Church, remarkable, as he himself was, for sound scholarship, good conversational powers and true Christian liberality, he kept up from time to time the most constant and pleasant intercourse. One of them, a venerable octogenarian, long a resident in the city of Bath, manifested his respect for the friend of many years by following his remains to the cemetery of the Unitarian congregation, and joining in the prayer that was offered for a re-

union when all temporary differences shall be forgotten.

Another friend of his own communion, whose privilege it was to minister at the interment, thus endeavoured to lead to a right appreciation of the event:—"If his memory be associated with ideas of sound learning, of social enjoyment, of warm benevolence, of Christian steadfastness in times of health and strength, of patience through long years of suffering and confinement, what should be our prevailing feeling now that he is gone? Surely one of thankfulness—thankfulness that he was permitted so long to set an example in these respects, so long to be cheered by the companionship of those whom he loved,—and thankfulness that when it pleased the Great Disposer to call him away, the transition was as painless and gentle as he himself would have wished—a sweet falling asleep when nature was worn out, a tranquil deliverance from the weariness of the flesh when the appointed race was run. He is gone, but he is not lost. His earthly life is over, but a nobler one has commenced. Freed from all that could hinder its progress towards perfection, the spirit will henceforth be in its original element. In the company of early instructors, of the just made perfect, of the wisest and holiest of all ages and countries, it will enjoy the glorious consummation promised by the apostle—the corruptible putting on incorruption, the mortal putting on immortality."

November 27, at his residence in Leicester, in the 56th year of his age, **MR. J. W. MARILLIER.**—This estimable man was born April 24, 1796, at Hoxton, near London. His father, a highly respectable teacher of French, was of Swiss extraction—his mother, an Englishwoman. He received his school education under Dr. Heathcote, of Hackney. He commenced active life by undertaking a situation in the house of Messrs. Cooke and Halford, Navy Agents. The giving way of his health, however, soon compelled him to seek a change of employment and scene. He was introduced by his employers to Captain (afterwards Admiral) Maling, R.N., a relation of Earl Mulgrave, who had just commissioned the Mulgrave (74), and was about to proceed to the Mediterranean station about the end of 1811. Captain Maling not only entered him as a midshipman, but gave him the office of clerk, and

then and always afterwards treated him with the consideration and kindness of a personal friend. His health was restored by his life at sea. In 1814, the Mulgrave was paid off. Mr. Marillier was introduced by his friendly commanding officer to Captain Cromby, of the Hyperion frigate. When, soon after, Peace was proclaimed, Mr. Marillier, seeing how slight the prospects of promotion were, determined to quit the navy. His first step was to perfect his education by a course of higher study than he had pursued at school, and with this view he entered at the College of Lausanne. In 1817, he succeeded in obtaining the Professorship of Modern Languages in connection with Harrow School, which was then in high repute under the mastership of Dr. Butler. While here he married Sara, the eldest daughter of the late Rev. Robert Aspland. After a residence of more than twenty years at Harrow, he found it expedient to remove. Under Dr. Langley (now Bishop of Ripon) the school had greatly declined, and Mr. Marillier's office was stripped of many of its original advantages. In 1839, he removed to Leicester, where he formed a circle of congenial and attached friends. Besides assisting in the school conducted by Mrs. Marillier, he gave instruction in modern languages in several leading families in the counties of Leicester, Nottingham and Derby. The zeal and cheerfulness with which he fulfilled his laborious duties were most admirable. At home and abroad, he was ever ready for the performance of his duty, allowing neither fatigue nor inclement weather, nor indisposition itself, to interfere with an engagement. These qualities, together with his intelligence and pleasing manners, procured for him a constantly increasing connection, and gained for him the esteem of his pupils. But in the midst of his varied labours his health suddenly gave way, and medical skill soon detected the existence of pulmonary disease. He bore the anxieties and sufferings of his decline with much patience and fortitude. In the varied intercourse of life, he was a highminded and honourable man. He was generous and fearless: his sympathies, which were always with the oppressed and humble, were habitually expressed without regard to his private interests. Whatever he thought right, he did without regard to consequences to himself. Thus when Mr. Hume, a candidate for the county of Middlesex,

visited Harrow, Mr. Marillier was the only person of any station connected either with the school or the village, who appeared in public as his supporter. In what estimation he was afterwards held in Leicester was shewn by the following spontaneous tribute inserted in the *Leicestershire Mercury* of Dec. 6:

"Our Obituary of this week records the death of Mr. J. W. Marillier, of the London-road, Leicester, the announcement of whose death will be read with deep regret by a numerous circle of friends both in this and other counties. Mr. Marillier was for many years one of the masters of Harrow School, with which one of his brothers is still connected; and, after his settlement in Leicester, he was Professor of Modern Languages at the late Proprietary School. He was a man of varied and sound information, and few towns have been so favoured as Leicester has been by the residence in it of two such thoroughly accomplished teachers of the chief continental languages as the deceased and his friend M. Caillard. Mr. Marillier, however, took a deep interest in the diffusion of knowledge beyond his own immediate professional sphere; evidencing this, among other ways, by gratuitously teaching the French class formed at the Leicester Mechanics' Institute, after his day's private teaching was concluded. He was likewise an ardent and sound Liberal politician; and though he never thrust them forward, he never concealed his views even at a period when such avowal was apparently calculated to injure him in his professional career. In a word, he was as good a citizen as he was estimable in his private and domestic relations."

Dec. 13, at Tunbridge Wells, in the 69th year of his age, the Rev. GEORGE CROMWELL (elder brother of the Rev. Dr. Cromwell), late incumbent of Trinity Church, Louth. Few ministers of his own, or of any, church have been more beloved and respected. To this gentleman were originally addressed the series of letters which appeared in successive numbers of the Christian Reformer, in the year 1839, under the title of "An Inquirer's Progress to Unitarianism: Letters from a Younger Brother to a Clergyman of the Church of England."

JAMES RUSSELL, ESQ.

On Wednesday, Dec. 24, at his residence, 63, Newhall Street, Birmingham, JAMES RUSSELL, Esq., Surgeon, in the 66th year of his age.

Seldom have we to record the death of a man so eminent for active usefulness, firmness of enlightened principle and disinterested generosity of spirit, as the subject of this memoir,—seldom to record the removal of one whose loss will be more widely felt or more deeply deplored. It is due to the admiring and grateful affection of his numerous surviving friends that some permanent expression should be given of their sense of his distinguished excellence; nor less to the general interests of truth and virtue in the world that the leading incidents of his life should be noted, in order that it may be seen how incomparably more powerful for widespread and lasting good is the sincere and faithful devotion of an upright, generous and religious mind to the cause of human improvement, than the exercise of even distinguished talents apart from the guidance and control of sound religious principle.

Our lamented friend was the third son of George Russell, of Birmingham, and Martha Skey, his wife, and was born in Birmingham on the 18th of November, 1786. He received his school education principally at Leam, in the school conducted by the late venerable minister of the High-Street Chapel, Warwick, the Rev. William Field. He commenced the studies appropriate to his profession as an apprentice to the late Mr. Blount, an eminent surgeon in Temple Row, Birmingham, and after his return from London was appointed resident surgeon to the Dispensary in that town. In this situation he remained some years, and so ably acquitted himself that many of his poor patients whose worldly circumstances improved became subsequently his private patients, and subscribers to the institution in which they had first enjoyed the benefit of his professional services, in grateful acknowledgment of those services. Before commencing business on his own account, he went a second time to London, and, on his return to Birmingham, became one of the surgeons of the Town Infirmary, in which situation he laboured effectually to improve the medical character of what he justly regarded as an important public institution. Soon afterwards he was elected, not without a contest, as one of the

surgeons to the Dispensary in which he had formerly been resident, an appointment which he continued to hold for many years. In 1817, he married Sarah, the second daughter of Mr. Thomas Lakin Hawkes, of Birmingham, who, with two of their children, survives him. For many years before his death his practice had become very extensive; nor can those who enjoyed the benefit of his professional services ever forget the rare power which he possessed of winning the entire confidence of his patients, or that gentleness of manner and earnestness of sympathy, which made them look forward to his visits as those of a personal friend far more than of a mere professional adviser. It was a striking and habitual peculiarity of his manner that he never allowed those who were desirous of obtaining his counsel or sympathy to suppose that he was in haste, but that he would listen, with the most patient and feeling attention, to their statements or inquiries, converse with them on the subject which occupied their minds as though his own were occupied by no other of equal interest, and give them advice and comfort and encouragement which could not fail to prove most cheering to their hearts; while it was often afterwards discovered that, at the very time, he was almost overwhelmed by the number and urgency of his various engagements, or was himself in need of the support which he so generously administered to others. No wonder that his patients looked up to him, in consequence, as their counsellor and friend; no wonder that his removal is lamented by them, not merely on account of those invaluable professional services which his wise and cautious experience qualified him so efficiently to render, but yet more on account of the loss which they feel that they have sustained of kindness and aid and sympathy ever ready for their need, and from which they never failed to derive encouragement and consolation.

Notwithstanding that Mr. Russell was occupied by the demands of a private practice so extensive, he never failed to recognize the claims which public benevolent institutions had on his professional services.—While one of the surgeons of the Dispensary, soon after his settlement in business, he undertook the medical care of the pupils in the Asylum for the Deaf and Dumb, which had been established by the benevolent exertions of his friend Dr.

De Lys and others not long before. About the same time he took great interest in instructing several artists of his native town in the structure of the human frame, delivering lectures to them on the subject, and exhibiting before them various anatomical demonstrations. Nor were these the only public bodies that enjoyed the benefits of his professional labours. For several years a large public educational institution, called the Blue-coat School, supported by voluntary contributions, received his constant attention; and, subsequently, another institution devoted to the education of girls for domestic service, and called, in virtue of the principles of perfect religious freedom on which it is founded, the Protestant Dissenting Charity School, became the object of his unremitting care and exertion. For more than thirty-five years have the subscribers to this school been indebted to Mr. Russell for examining every year the state of health of the children elected for admission. With what united wisdom and kindness he performed this often delicate and difficult duty, many will gratefully attest; nor less gratefully how valuable were those services of an unprofessional character which he often rendered to the same useful and benevolent institution. To his energy was it partly owing that, about twelve years ago, the school was removed from its former site in Park Street, to the far more eligible and healthy site which it now occupies in Graham Street, Newhall Hill; while the arrangements made in the present building for securing the requisite ventilation and supply of air for the inmates are mainly the result of his judicious and assiduous attention. Nor must his frequent medical services to the poor inmates of the almshouses belonging to Lench's Trust be passed without notice, nor his recent exertions while filling the office of Bailiff to that important charity; especially as, during his year of office, he took great interest in the erection of a new set of almshouses in Ravenhurst Street, and was careful to provide in every way for the comfort of the aged inmates.

But Mr. Russell's exertions were not confined to professional objects, however benevolent. So desirous was he of promoting the advancement of science in his native town, that, during the time of his apprenticeship, he assisted in the occasional delivery of lectures to the few who were then inter-

rested in scientific pursuits; and when, from this feeble germ, the Birmingham Philosophical Society subsequently arose, he was ever assiduous in promoting its interests, and for many years occupied, by annual election, the arduous post of Treasurer to that institution, receiving, on one occasion, from the body of subscribers a costly, though inadequate, testimonial of their gratitude and esteem. In this connection, let it be also recorded to his honour, that the worthy reception of the members of the British and Foreign Association for the Advancement of Science in Birmingham, at their first visit in 1839, and at their second visit in 1849, was chiefly provided for by his untiring energy; nor were the most distinguished members of that august body (as their annual reports record) slow to discern or reluctant to acknowledge on these occasions the invaluable services of their zealous and indefatigable Local Treasurer.

It remains to be recorded that Mr. Russell took a prominent part in the establishment of the Medical Benevolent Institution many years ago, and that of late years so thorough and accurate an acquaintance had he gained with the sanitary condition of Birmingham, while fulfilling the office of Inspector, which he had voluntarily undertaken, that he was summoned to give evidence on the subject before the House of Lords, when the Bill by which this important interest is now regulated was under the consideration of the House.

As Mr. Russell was thus himself foremost and indefatigable in useful and benevolent labours, so was he always forward to recognize and generous to attest the like merit in others. It was in some measure at his instigation that the tablet which records the eminent services of the amiable *Dr. De Lys* was placed in the parish church of Edgbaston. At his instigation also, a similar record of distinguished merit perpetuates, in the New Meeting-house, the name of the accurate and benevolent *Mr. George Parsons*, too early lost to science and humanity. The monument in Christ Church to the unobtrusive, but truly scientific and excellent *Dr. Ick*, was erected chiefly through the co-operation of Mr. Russell with a highly-valued professional friend who survives to mourn his loss. And while thus anxious honourably to record the merits of the good *departed*, he was no less ready to pay the just tribute of gratitude and esteem to living worth. When

the late *Mr. Corrie* received a present of plate in acknowledgment of his services through a long series of years as President of the Philosophical Society, it was through Mr. Russell that the presentation was made; and more recently still did he exert himself in obtaining the admirable portrait of his most intimate and valued friend *Mr. Hodgson*, and was active in the arrangements made for its public presentation by the late eminent Sir Robert Peel.

There remains one relation in which Mr. Russell's labours and character must be contemplated, more interesting to the writer of this memoir than any other,—his relation to the religious society of which he was through life a member, and to the religious communion of which it is a part,—a relation to which he himself always assigned the pre-eminence in importance. As an individual, his religious opinions and principles were the deliberate results of serious thought and investigation. He laid the foundation of his belief in the revealed Word of God; and when he had found there what he deemed to be truth, he never swerved from the open and manly avowal of it, or from yielding a practical obedience to its demands. Assuredly he was a sincere and humble Christian, remarkable for the consistency and earnestness with which he maintained his faith, and for the charity which he habitually exercised towards others. It could not but follow that he must prove himself an eminent supporter of the religious society of which he was a member, that assembling in the New Meeting-house, and of all its connected institutions. So far as his professional avocations would allow, he was a constant and devout attendant on public worship there, and very frequently wrote and spoke of the pleasure which he felt in its ministrations. Not less punctual and earnest was he in attending on the meetings which were regularly held for the purpose of reading the Scriptures and conversing about them, affording by his presence and observations the most valuable encouragement, both to the minister who presided at these meetings and to all who attended them with him. It is incalculable what good he has done in this way, and what earnestness and devotion he has enkindled in the bosoms of others while thus cherishing them in his own. For the last thirteen years, ever since the lamented death of his beloved and venerated predecessor in that office, the late Mr.

Samuel Smith,* Mr. Russell has occupied, by annual election, the important post of Chairman of the Vestry Committee, in which office he has, year by year (in pursuance of the plan commenced by his venerable predecessor), laid before the members of the congregation most interesting and instructive passages from their annals, besides carrying out the ordinary purposes of the Committee with the utmost zeal and efficiency. On two very interesting occasions, he has also in this capacity conveyed to the present ministers of the New Meeting-house most gratifying testimonials of the esteem and regard of the congregation,—first, by presenting to Mrs. Kentish, in 1840,† the portrait of their venerated and beloved pastor, the Rev. John Kentish; and secondly, by presenting, in 1849,† to their younger minister, the Rev. Samuel Bache, a no less encouraging proof of their candid and generous approval. Add to this, the ever-active and warm interest which Mr. Russell has shewn in every institution connected with the New-Meeting congregation,—in the Sunday-schools, in the Provident Institution, in the Ministry to the Poor, in the People's Instruction Society,—how often he has presided at their meetings, how often he has instructed them with his lectures and addresses, how often he has cheered them with his counsel and encouragement,—and it will be seen how incalculably powerful for good is determined and persevering energy of purpose guided by wisdom, warmed by benevolence, and founded on a solemn and grateful sense of religious obligation, on the promises and hopes of the Gospel of Christ.

Long as this imperfect memorial of Mr. Russell's public services to the Unitarian cause already is, it must not be concluded without a grateful record on the part of the writer and of all his brethren in the Unitarian Christian ministry, of the untiring zeal and generosity with which this eminent servant of God and of his race applied himself to the task of securing a more suitable recognition from Unitarian societies of the services of their faithful ministers. This was the last benevolent project of

his life; and very interesting and gratifying were his frequent expressions of pleasure at the cordiality with which it was received by many. The very last number of the *Christian Reformer* (December, 1851) contains a short communication from him on the subject, to which alone a reference need be made to enable any thoughtful person to discern the pure and disinterested spirit in which he laboured to benefit others, and the unwearied perseverance and energy with which he devoted himself to their good.

We have left ourselves no room to record what Mr. Russell was in his family and among his friends and to the poor. We can only add, that neither was his piety nor his benevolence formal or ostentatious, and that hence their influence on his character and behaviour was even more powerful and conspicuous in his retirement than in connection with the public offices which he so honourably filled, and the public institutions which he so zealously assisted to maintain. He was careful to uphold in his family the sacredness of religion and its worship: he was careful to provide for the daily religious instruction and edification of its several members. One of the last acts of his life was to procure a volume recently published* as an aid to the fulfilment of this most important but generally neglected duty. And how many an abode of poverty and distress he cheered with his presence and aid—how many an educated but ill-paid member of a profession he has assisted with gratuitous services, always rendered with a fidelity and generosity which no money can purchase—how many a sorrowing penitent he has relieved and encouraged to return to the ways of virtue,—these and innumerable other instances of his benevolence can be known only to the objects of that benevolence and to Him from whom no secret can be hid. Suffice it to record that it was a principle with our departed friend, which he adopted from a volume of professional maxims written by the late Dr. Percival, of Manchester, never to receive payment from a professional man or from the needy poor,—and that this principle he faithfully maintained.

In labours and kindnesses such as have been thus summarily noticed, was Mr. Russell engaged to the very last day

* Wicksteed's *Commentary on the Gospel of St. Matthew*.

* For a brief memoir of this most estimable man, see *Christian Reformer* for 1838, pp. 581, 582.

† See the *Christian Reformer* for this year.

of his life. On that day he had visited his patients as usual, and shewn no lack of his ordinary vigour. In the evening he seemed slightly indisposed, but not so as to excite either in himself or others the least apprehension. On the following morning it was discovered that he had ceased to breathe. A disease of the heart to which he was subject, had now reached its fatal termination. His departure had taken place in the manner so earnestly desired, and so affectingly experienced also, by the excellent Robert Robinson—"softly, suddenly, and alone."

Both his life and his death are full of the counsels of religious wisdom, and of the consolations of Christian faith and hope. May they commend these counsels and consolations to all who have personally known his excellence, and to all who may here read its admiring and grateful, though imperfect, record !

B. B.

Nov. 19, at Resger, near Tally, Carmarthenshire, in his 81st year, Mr. JOHN DAVIES, one of the oldest Unitarians of the county.

Nov. 28, at the Old Mill, Dukinfield, in the 77th year of his age, Mr. JAMES OLIVER, after a service of upwards of seventy years in situations connected with the manufacture of cotton and cotton fabrics. He became early in life by inquiry an Unitarian, having been educated a member of the Church of England. His mind was naturally strong; and but for the influences of Unitarianism in satisfying his understanding, Christianity would have probably lost its influence with him. He was a constant worshiper at the Old chapel, Dukinfield, and for many years an active Sunday-school teacher. His upright, blameless and consistent life won for him unfeigned respect. In December, 1850, he lost his wife, to whom he was very tenderly attached, and from that time his decline was progressive. His remains were deposited in the Dukinfield chapel burial-ground, amidst the sincere regret of a large circle of mourners. On that occasion, and on the Sunday following, his pastor paid an earnest tribute to the worth of this truly good and religious man.

MARRIAGES.

Oct. 9, at the Presbyterian chapel, Halifax, by Rev. William Turner, M.A., Jun., Mr. GEORGE BEAUMONT, mechanist, to ELEANOR YOUNG, daughter of the late Robert ROBSON, Esq., both of Elland.

Oct. 9, at the Cross chapel, Moreton-Hampstead, by the Rev. J. Smethurst, WILLIAM MOXEY, of Drewsteignton, to MARY HAMLYN, of the former place.

Oct. 28, at the Presbyterian chapel, Banbury, by Rev. H. H. Piper, Mr. WILLIAM POTTS, Jun., to Miss ELIZA MILWARD, of Neithrop House.

Oct. 28, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. ARTHUR BROMLEY, of Hall'-o'-the-Wood, to ALICE, daughter of Mr. Jas. ORRELL, of Little Bolton.

Oct. 29, in the Remonstrant Presbyterian meeting-house, Strabane, by Rev. David Maginnis, of Belfast, Rev. JOHN ORR, of Comber, co. Down, to

SARAH JANE, eldest daughter of Mr. James PORTER, of Strabane, co. Tyrone.

Nov. 4, at Chapel-Allerton church, by the Rev. R. R. Wolfe, M. A., incumbent of St. Mary Magdalene, Torquay, brother-in-law of the bride, EDWARD THOMAS BUSK, Esq., of Ford's Grove, Middlesex, to SUSAN, second daughter of the late Thomas Benson PEASE, Esq., of Chapel-Allerton Hall, near Leeds.

Nov. 13, at Christchurch, Tintwistle, by the Rev. J. A. Page, M. A., THOMAS HARRISON, Esq., barrister-at-law, only son of William Harrison, Esq., of West Hill, Stalybridge, to MARY AGNES, second daughter of William SIDEBOTTOM, Esq., of Etherow House, Hollingworth, near Mottram.

Nov. 26, at Gee-Cross chapel, by Rev. James Brooks, HENRY BOOTH, of Werneth, to MARY ANN POULSON, of Hyde.